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Woman's Work for Woman

AND

Our Mission Field.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. IV. APRIL, 1889. NO. 4

THESE lines will awaken a sad surprise, as they will be the first to inform many of the death of one of our young missionaries, who went to North China last October. Mrs. Wm. B. Hamilton died at Che-nan-foo, January 10, of acute pulmonary tuberculosis, after keeping her bed but five days.

She was carefully examined by a physician before leaving the United States, and Doctor Coltman, who watched over her to the last, is confident that "at that time it would have been impossible to detect the disease." He further says: "I have witnessed many death-beds of Christians and others, but never such a happy one as hers. Death was robbed of his sting." In her delirium she was constantly talking of opening a new station, and when herself she was calmly sending messages to her friends. On the Sunday before her departure she said to her husband, "You will have to be more earnest than ever; you will have to work for two—your work and mine." And again, "Won't it be nice to be perfect? I will be so glad."

Her fellow-missionaries are deeply bereaved, and the Chinese Christians, who could not yet talk with Mrs. Hamilton, but who could interpret her kind smiles, are saddened, and a large circle will mourn her loss in this country.

A SPECIAL request for prayer is sent to our readers this month, and we are sure it will be warmly remembered. It is for a certain district in Kolhapur, South India. Our missionary writes:

"I feel that in a way the Mang Wadi is my parish, for it is only a short walk from my house, and many of my old school-girls live there. I want to live to see the time when the whole of the Mang Wadi shall hear the name of Christ. I mean to go there at least once a week. The people are extremely poor, and I have thought I would give some kind of work to the idle men there. Please ask for prayer for the people of the Mang Wadi, through WOMAN'S WORK. I cannot make a pleasing picture for you. I can only give the truth. Outcasts, filthy, ragged thieves; yet for them Christ died! Is it not enough?"

A LATER letter from Mrs. Laughlin than the one published elsewhere in these pages has been received. It bore date, January 15. She says they limit themselves to helping the starving within a radius of three and one-third miles. They obtain names through the village elders, and confine themselves to the poorest, relieving individuals to the extent of only a cent a day, and yet they have 6,000 names on their list. The old people and little children die off rapidly, and she has special cases of the old and sick.

MRS. LAUGHLIN finds the women who are suffering from the famine more pitiful than the men. The latter want "to get every advantage for themselves, but the women are much more ready to say, 'Help the poorest first.'" A man sold his wife, though they were mutually much attached, to obtain food for himself and starving children. Our missionary is amazed at the demonstrative gratitude of the usually apathetic Chinese women; and it is a constant surprise to meet no reviling in any village, but only universal respect and kindness.

THE school in the City of Mexico hopes to occupy their improved building by May 1. Instead of three tiny rooms, receiving light and air from only one door, and that closed at night, the twenty-five girls there will luxuriate in six nice rooms, each with a window on the street, and a door opposite opening upon a corridor which overlooks the *patio*. The increased comfort, improved ventilation, and the fine view from the upper corridor, off towards the mountains, will all be elevating influences upon the pupils.

We should prefer not to do our thanking by the wholesale, but there is no other way for it. An avalanche of welcome renewals has poured in upon us during the last three months, accompanied by many kind messages which we desire to gratefully acknowledge here. Our thanks are especially extended to those ladies who, not seeking any thanks, have written and applied in person, and come and gone, and plead, within their societies, in order to keep their lists full, or to lengthen them by new subscriptions.

One class of letters which tempts us to lay aside the duty of the hour in order to pen an immediate reply is the letter of apology for delay, because "I was too ill to attend to it before;" or "death has interrupted our plans." Another class highly prized, is the letters from our eldest friends who declare that, though past threescore, their love for foreign missions freshens with every year. One of these communications was from Dr. Guy, of Oxford, Ohio, who rejoices in his possession of seven great-grandchildren. In forwarding the balance of a gift of $1,000 to the Women's Board of New York, he dropped his kind word for the "useful magazine which comes monthly, but no dear one, except self and son, to read it, only as I send it to my dear daughter." Such ties to many Christian hearts would of itself keep work at the Mission House from becoming mere business.

It has been settled long ago that newspaper people will have to beg their correspondents to sign their names *distinctly*, until society has become completely regenerated, and that at least another century must elapse before all women will properly sign business letters (Mrs.) or, (Miss). But what shall be done with this postal card, with *no signature whatever?*

"Please change the address of my magazine from Altoona, Pa., to (town) (state)."

We have good guessers at the Mission House, but this has thwarted every one of them. We have tried everything—reading the list forward, and reading it backward, and suddenly flashing it before our eyes, on the principle of those people who open the Bible suddenly to be guided by the first verse which meets the eye. Nothing succeeds. We can't conceive which of our fifty-four subscribers at Altoona has removed from there, or would think of removing from such a picturesquely located town. This we know, moving time is enough to make anyone forgetful, but we hope this note may give a friendly jog to memory.

The Dehra School has put twenty-four girls into mission work during the last four and a half years. One of them, recently married to a Methodist Native minister, has the supervision of all the schools and zenanas in her husband's district. Dehra had eighty-eight boarders and fourteen day scholars the past year, and eight Native teachers have assisted the missionary in charge.

A lady, who has been for many years connected with the Mission of the United Presbyterians at Ambala, India, informs us that a Native gentleman of that city has given a valuable piece of land to our Dr. Jessica Carleton, on which to build a hospital. It was her devoted watching over his little boy in typhoid fever and her skillful treatment which resulted in the child's recovery, which provoked this generous act.

The day before Christmas, Miss Patton visited the government girls' school in Ratnagiri, which was to close for the holiday, and asked the scholars "Why we keep Christmas?" "It is the Queen's birthday" was the unanimous answer. As she corrected them and explained the true reason, why were those angry looks upon the schoolmasters' faces?

The American Board in 1880 proposed a new mission effort in Umzila's kingdom, East Africa, but the brave leader, Rev. Myron Pinkerton, died by the way. Last June, Messrs. Wilder and Bates, of their Zulu Mission, repeated the effort, and reached the capital. They found Umzila dead, his son reigning, Portuguese teachers on the ground, and the Portuguese flag floating over the royal kraal. From the very interesting account in the *Missionary Herald* for February, we quote a part of the conversation between Mr. Wilder and the pure-Zulu-speaking king:

Mr. Wilder: May it please the king, now that he has heard our message, to give us a reply which we may take to those who sent us?

Gungunyana: Missionaries, who is God?

Mr. Wilder: God is a Spirit; and they that worship him must worship him in spirit and in truth.

Gungunyana: Tell those who sent you your feet have delayed too long. Had you been the first here to mourn the death of my father, yours would be the place now occupied by the Portuguese. They first came to mourn the death of my father. They are my teachers and the teachers of my people. I cannot manage two sets of teachers at one and the same time.

OUR MISSIONARIES IN INDIA,

AND POST OFFICE ADDRESSES.

Letters should be directed, *American Presbyterian Mission* (such a city), *India.*

Miss Margaret A. Craig,	Rawal Pindi, Punjab.
Mrs. Robert Morrison,	" " "
Mrs. Charles W. Forman,	Lahore, "
Mrs. J. H. Orbison,	" "
Miss Clara Thiede (of Vage),	" "
Mrs. Francis J. Newton,	Firozepore, "
Miss Mary E. Pratt,	Jalandhar, "
Mrs. William Calderwood,	Lodiana, "
Mrs. James M. McComb,	" "
Mrs. Charles B. Newton,	" "
Mrs. Edward P. Newton,	" "
Jessica R. Carleton, M.D.	Ambala, "
Miss Janvier,	" "
Mrs. B. D. Wyckoff,	" "
Miss Alice E. Bird,	Dehra, N. W. P.
Miss Annie S. Geisinger,	" "
Miss Susan A. Hutchison,	" "
Miss Harriet A. Savage,	" "
Mrs. Reese Thackwell,	" "
Miss Sarah M. Wherry,	" "
Miss Emily M. Foote (Woodstock),	" "
Miss Clara Giddings, "	" "
Miss Irene Griffith, "	" "
Mrs. James L. Scott (Woodstock),	Dehra, N. W. P.
Miss Clara Williamson "	" "
Mrs. J. C. R. Ewing,	Saharanpur, "
Mrs. A. P. Kelso,	" "
Miss Mary P. Forman,	Futtehgurh, "
Mrs. T. E. Inglis,	" "
Mrs. C. A. R. Janvier,	" "
Miss Christine Belz,	Etawah, "
Mrs. James M. Alexander,	Allahabad, "
Miss Bessie Babbitt,	" "
Mrs. J. J. Lucas,	" "
Mrs. John Newton, Jr.,	" "
Mrs. Joseph Warren,	Gwalior, "
Mrs. Jas. F. Holcomb,	Jhansi, "
Miss Margaret Ewalt,	Kolhapur, S. M. C.
Mrs. Joseph M. Goheen,	" "
Mrs. J. J. Hull,	" "
Mrs. G. W. Seiler,	" "
Miss Grace E. Wilder,	" "
Mrs. R. G. Wilder,	" "
Mrs. Geo. H. Ferris,	Panhala, "
Miss Esther Patton,	" "
Mrs. L. B. Tedford,	Sangli, "

In this Country: Mrs. G. S. Bergen, Blairstown, N. J.; Mrs. Tracy, Wooster, Ohio; Miss Carrie Downs, Elgin, Ill.; Miss Mary Fullerton, Princeton, N. J.; Miss M. M. Given, Room 48, McCormick Block, Chicago, Ill.; Mrs. Jos. P. Graham, Wooster, Ohio; Miss Elizabeth Pendleton, Chenoa, Ill.; Mrs. Pollock, Monument, Col.; Miss Seeley and Mrs. Geo. Seeley, San Antonio, Texas.

THE BEST.

I REMEMBER going many years ago to see the Principal of a girls' school with reference to the fitness of one of her teachers for foreign mission work. This Principal was a Christian woman of high character and standing in the Church, as well as in her profession. She had only praise to speak of the lady in question and regret at the thought of losing her from her staff, but she was amazed at the younger lady's desire to become a foreign missionary. She said that to her it seemed simply a *waste* for an accomplished, refined woman, who could command a high place in her own land, to devote herself to work which could just as well be done by those whose attainments were of a lower order. "I tell you plainly," she said, "that although I am a friend of foreign missions, and a sustainer of them according to my ability, I consider it a most unnecessary and unadvisable thing for a woman like Miss B. to throw herself away upon such work."

Miss B., however, did not see it in that light, and so she left her place, her friends, home, country, and went to a distant land, there to use the talents with which her Lord had intrusted her. And there she is still, a noble, useful missionary, finding scope for every power, a use for every accomplishment, a need for every endowment, natural or acquired, which she can call her own. Ask her if she thinks now, after all these years, that she made a mistake in leaving her comfortable life in a city school in America to take charge of wild, half-heathen girls in the far East and train them into gracious, Christian womanhood. I think I see her eye flash and her face kindle as she would reply: "Mistake? I am only sorry that I could not have gone five years earlier, and so have saved five years of my life for this blessed work—the work above all others worth doing by an educated Christian woman!"

No; the mistake is in the idea that the *best* are not needed on mission ground. The old notion that anybody will do for a missionary is passing away; but there are still many who fail to understand the need for thoroughly, yes, highly, educated women to deal with those awakening minds, those often keen intellects, restless hearts and unsubdued wills.

The picture, once so common, of a missionary standing under a tree with a small group of eager, scantily dressed adults and children in the foreground, would scarcely give an idea of the kind or extent of his labor at this day, if it ever did. Christianity in heathen lands has grown stronger and taken to itself more defined shape in these latter days, and the heathen mind has in many regions waked up to fight this foe to its old beliefs, with all the subtlety and hostility at its command. The missionary, man or woman, who goes out to those lands now, therefore, must have both thorough equipment and power to use the weapons of Christian warfare with effect.

Would the half-educated, inaccurate, slip-shod teacher, who can take or keep no high place at home, be likely to meet successfully this condition of things in India, China, Japan, Persia, Syria? Not only the difficult language confronts her, but a new type of mind, a new moral state—different conditions of being altogether from any she has ever before met. The power of adaptability belongs not usually to unbalanced, undisciplined characters, and this is eminently needed on mission ground.

We have not room to follow out these thoughts, but we trust that readers will think further for themselves, and that one result may be that some of THE BEST will offer themselves for service in this high and holy calling. *M. H. Perkins.*

A MISSION HOUSE INCIDENT.

LIFE at the Mission House touches homes wide apart, and intimate joys and sacred sorrows, at many points. An instance has just occurred.

A mother in Northern Ohio noticed Rev. S. Lawrence Ward's request, in our November *W. W. W.*, for a scroll-saw, for manual training purposes in the boys' school at Teheran, Persia. Instantly her thoughts flew back eight years to that "loss irreparable" to her, which was "the greatest gain" to her youngest son. She recalled it all—the illness coming on, the activities dropped one after another—school, swimming, horseback-riding; the sick boy's interest once more roused in a scroll-saw; the disappointment when it came and he was too weak to use it; the last scenes, and the grave closing over that bright form on his sixteenth birthday.

"I and my children felt," wrote this mother to the Mission House," that it would be the best, as well as a very pleasant thing to do, to send it to the boys in the boarding-school in Teheran." And this is how it came to pass that a fine Demas lathe and scroll-saw, with buzz-saw attachment, all weighing about sixty pounds, and having been scarcely ever used, has been shipped for Persia.

This missionary work stands very often in this way between the living and the dead. How many beautiful toys from desolate up-town nurseries have made rapturous laughter among robust youngsters of the tenement house! How many graceful garments, wonted to beloved forms that wear such things no more, have been folded with tears for the missionary box! And when we add to the intrinsic worth of these things the sacredness of affection and memory attaching to them, their value is very high indeed.

The Mission House, itself, is such an object, standing between those who are in God's presence—who, perhaps, would be the first to say they builded better than they knew—and little ones in our own land and at the world's end, who need the ministry of Church Erection Boards and Home and Foreign Mission friends, and will need, until the King takes His kingdom.

Rev. Wm. M. Taylor, D.D., in a glowing sermon upon the text "At Jesus' feet," recently preached in his own pulpit, reminded his people that "the Head is in Heaven, but some of the members are upon earth. The Head is in glory, but the feet (may I not carry out the figure?)—the feet are running here and there."

Those Teheran boys who are learning Christianity in our mission school may well be called the "feet," and the object in bringing this incident forth from privacy to public notice, is, to suggest the inquiry whether there are not, lying treasured in other of our homes, memorials of happy spirits gone to Heaven, which we might well part with. They are now only ministering to sentiment when they might minister to the "feet." Would not a healthier judgment set apart some of them for the Master's use?

*RATNAGIRI REVISITED.

WE left Kolhapur, December 5, for a tour westward across the mountains to Ratnagiri, our old home. Miss Patton, who lived with us there for a year and who was an old school-mate of mine, accompanied us. We made our first stop at a village about 19 miles from Kolhapur. We spoke in three or four places there and visited other villages near, at one of which we had a large and very attentive audience of both women and men. After our talk a woman came and said, "Won't you

* Pronounced, Raht-nah-geer-ee; accent on the penult.

come to my house? I could not hear in the crowd." So we went to her house, but the people crowded in after us so that no one could hear, and the poor woman in vexation could only cry out, "Who touched me? Who touched me?" We took the

opportunity to tell them that Christians do not mind who touches them, but we consider all men brethren.

Our next halt was at Mulkapur, where we went the whole length of the village and spoke in several places, besides talking to women at the bungalow. Here one or two remembered seeing me five years ago, and some bright women by the riverside said, "There is no use in worshiping idols; the God above is the one who cares for us." In the evening Miss Patton and I walked to a little hamlet about half a mile away, taking the children. At this place the people were really afraid of us, and with difficulty we gathered a few to whom to tell the Sweet Story. When we went away they said they would not be afraid of white people again.

SOME FELL BY THE WAYSIDE.

We spent the Sabbath at Amba on the top of the mountain, and found it very cold; but, as the traveler's bungalow there is new and nice, we were very comfortable. On Monday we went down the mountains to Sakharpe. The scenery in places was grand. We could see a great difference in the people and their reception of us as soon as we got into the *Kōnkan, they seem so much poorer and more timid. At Sakharpe we met one of Mr. Seiler's High School boys and when we told him that we had come to talk to the women, he said they would not gather to listen to us. When my husband told him how the women on the other side of the mountains had received us, his only reply was "Unfortunately, this place is in the Kōnkan." However, he invited us to see his wife and mother, but after we got there he wanted us simply to look at them. Just as we were leaving, grieving over a lost opportunity, the mother said, "Are you going without talking or singing to us?" You can imagine how glad we were to turn back and sing, and tell them the Way of Life. The young man seemed very restless during our stay and asked us not to explain the hymns; but after we got started it was hard to stop us, and the women (Brahmins) seemed to drink in all that we said. In one little village where Radhabai and I went, we saw a woman standing by the door of her house and went to talk to her, but as we arrived she disappeared, and two men came out into the yard. I said we had come to tell the women about the true God. One of them replied that they could not understand us, and they did not care in the least to hear what we had to say. "Never mind," I said, "let me stand here and talk a little while anyway." Sometimes people, when they see us coming, run into their houses and hide, but when we begin to sing, we see first a head appear here, and one there, and after a bit the head grows into a man or a woman, and before we go we have quite an audience.

Now I am going to tell you the desire that came into my heart while we were going from village to village, and perhaps sometime before very long you will make my thought a reality. It is that you send us two young ladies who know and love each other, who know something of the world and who are willing to make their home anywhere, and let them do this village work, spending at least six months of the year going from town to town and hamlet to hamlet. I feel like saying with Paul, "I speak as a man," for I have not

* The section between the Ghats and the sea.

talked with others about it; but the great need of the country people presses upon me, and it seems such a blessed work that I long to have some one regularly carrying it on.

A DISMANTLED STATION.

We arrived in Ratnagiri, after a nine day's journey, and were soon comfortably settled in a good bungalow, which was put at our disposal rent free. After a warm dinner we were glad to retire and be lulled to sleep once more by dear old ocean. You perhaps know that our Mission bungalow has been rented to the English Government, who have, much to our regret, put King Theebaw's mother-in-law and her followers in it. Mr. Seiler was allowed to see how the house was taken care of, and he said it looked clean and neat; but it does seem hard to have a heathen woman and the mother of a cruel, wicked queen living in it.

Miss Patton and I made an effort to find our old school-girls, but only succeeded in finding eight, one of whom had kept her books and could still read some. Their parents seemed pleased to see us again.

On Sunday, by special permission, we went to the jail to talk to the women. We found two who were there five years ago. They appeared delighted to see us, and I heard one say to another, "Now that they have begun to come, they will come regularly." It gave me a pang to tell them that we had come for only a few days. In the leper hospital we found several women who remembered us, and were glad to see us again. We went up the river in a little native boat, and saw village after village on its borders saying to us, "We need you, we need you." We stopped at one of them and had a talk with 15 or 20 women. Much to our surprise, the men went away and sent the women up near us. We drove out to Mirya Bay, a distance of three miles; all along the way were houses. The harvest truly is great.

Mary F. Seiler.

SOME HOPES DISAPPOINTED, AND WHY.

The religious interest in our Mission School was great. The Bible lesson seemed to powerfully influence many hearts. The Hindu scholars appeared to have seen some beauty in Jesus that they should desire Him. Faith in the gods of their fathers they had none. Almost daily they visited the missionary and confessed their faith in Jesus Christ. Everything seemed favorable to their speedy reception into the Christian Church. One thing was discouraging. They were unwilling to fix a date for their baptism. By and by their interest began to flag, and then one by one they grew cold. The outcome of it all was that but one was able to take up the cross and declare himself a disciple. As to the others, they could not bear to renounce home ties. Father, mother, wife perhaps, sisters, and kindred of various degrees, all were against them. Baptism would forever separate them. They went back and "walked no more with Him."

Two young Sikhs, members of the highest class in our school at ——, were convinced of the truth of the Christian religion. They earnestly desired to confess their faith in Christ. Had they been inhabitants of any town in a Christian land they would have been received as members of the Church. They had, however, heathen homes. They were married; their wives were unwilling to become Christians. The question was whether they should cleave to their wives, mothers, and other relatives, or deny themselves all these for Jesus' sake. The struggle was long, but finally both seemed definitely to compromise with the world, professing to worship God by faith in Christ while remaining in nominal connection with the religion of their fathers. Both have retrograded in their zeal for Christ and they give but little hope that they will ever return to the Saviour they once seemed to love.

Another case was that of a young Hindu, who, having fled from his home for the sake of making confession of his faith by baptism, and having maintained that confession for several months, was finally led to apostatize through the influence of his mother. Nothing is more touching than the prayers of Native converts for a father or mother. When it happens that a father is converted and is obliged to leave his home, it generally follows that the children cleave to the mother.

Such experiences of the missionary might be multiplied many fold. They all illustrate the powerful influence of women in the home to restrain young men from com-

ing out on the Lord's side. Mother love and conjugal love are strong in every land. Powerful as it is in hindering men from following the desire of their hearts when drawn by Divine love, it is also strong in its influence to conserve the faith of the Church. How important in this view of missionary effort is the work of the zenana missionary! She goes to mothers and wives of the youth in our schools, and seeks to bring them to Jesus. In accomplishing this she also removes a chief obstacle to the conversion of the sons and daughters in heathen homes.

Rev. E. M. Wherry.

A GATEWAY IN KOLHAPUR.

During the latter years of the eighteenth century, a stone wall, 30 feet high and from 10 to 26 feet thick, was built around Kolhapur. Outside of it was a deep ditch, and the wall had 45 bastions and six gateways, three of them with double wooden gates having long iron spikes.

This gate in the cut, is not a part of the city wall (now almost entirely destroyed), but simply an ornament and boundary of the Palace grounds. My pundit tells me that the Rajah who built this gateway carried stones with his own hands as an example to his people. Melted lead or the lime, which hardens with age, has so welded together these stones that it is with great difficulty any can be removed. One of the upper rooms is built in very beautiful stone. As children, we used to know the upper portion as the Nagar Kahna—the drum-room. This drum so disturbed the students of Rajah Ram High School that it has been removed, and now a large clock strikes the hours. Rajah Ram High School and College, with 375 pupils—a very large, handsome building—joins this gate on the left. The street approaching it is a permanent bazaar—lined on both sides with shops—tiny rooms opening upon the road. Our wealthy merchant sitting in the center of his establishment has hardly to move to reach his goods. There is not here the noise and bustle of an eating market, for our working man can spare but little money for dry goods. If poor, he can afford his wife but one new cloth a year. It is not surprising, then, that this woman looks anxious and troubled; or that the other slaps the baby who bothers her as she measures her *saree*. Here is wrangling and scolding, much bartering and bickering over a few *pice*; wee children with sore eyes, women with heavy loads, dirty fakirs and piteous beggars, purchasers and sellers of ugly images—many indeed are the sad sights we must see while shopping. Yet, I sometimes fear that we missionaries get more sympathy for our surroundings than we deserve. Every time you go to Sixth Avenue, do you not see something that is heart-saddening too? Upon those sidewalks from 14th to 20th Street, crowded with ladies jostling, shoving, rushing, are there

not some no less distracted and careworn than our Hindu women? Is not the *god of Fashion* quite as exacting and more subtle than our ugly image of Maruthi? Oh that we Christians might realize how we trifle with time and money, and that we are not our own, since we are "bought with a price!"

I wish this gateway might be a call to some to come to help us in this city of 35,000 inhabitants. You see there are no hinges nor bars—a simple arch, typical of an *Open Door*, to the right, into our palace; to the left, to Hindu homes and our Government girls' school.

On our last visit to the Baroda Rani,* mother gave her a copy of our Marathi Bible, and we hear that parts of it have been read to her.

A small house at the left is the home of Balabai. She is very intelligent, one of some 150 girls who are attending our Government school. I am told that her husband has deserted her because of her being educated.

She expects me every Monday, and invites her school friends. We are reading together "Christie's Old Organ." Last time 23 girls were present. Our room is small and close, but I fear to move to any other place, for the girls are shy and carefully watched. A few weeks ago, Balabai said, "A girl at school had a book called Luke; I tried to get it, but she wouldn't let me have it." This opened the way for my bringing next time copies of Luke's Gospel, so we are to read this also.

Some five of us were present one day when we talked about prayer. Balabai said she did not know how to pray until, from a Native Christian girl, she got a book of prayers. "I read that," she said, "right along fifteen days," then added, "I pray, I ask God to put right thoughts in my heart and keep me good."

I prayed with the girls and tried to show them how directly and simply we can come to God. We passed out of the room very quietly that day—their looks rather than words saying, This is new to us.

But *why* should it be so new and *strange? Why* should these bright, beautiful Hindu girls know so little, while we American girls possess knowledge which means everything to us? Should we not be saying to each other, "We do not well. This is a day of good tidings and we hold our peace?" Thank God, this is becoming less true. Prayers and gifts from home are being felt in the work out here. Still in hundreds of villages in this Marathi country there lives no Christian man or woman to point the poor people to Christ. Our present missionary force is so small that many of these villages are not reached once a year. Acts viii. 31.

Grace E. Wilder.

* January *W. W. W.*, p. 9.

SOUTH INDIA REPORTS.

I.

KOLHAPUR GIRLS' SCHOOL.

For the last year or two I have noticed a marked increase of interest in the education of girls, owing chiefly, perhaps, to the growth and popularity of the Government schools. A few years ago parents when asked to send their girls to school, would say, "What can a girl learn?" Now it is not unusual to have suggestions from them as to what they should be taught. "My child must have practice in 'Modi' (the written character). Teach her arithmetic. She must learn to keep accounts." A few months ago a woman placed her little girl in school and said at leaving, "I want you to make her wise. Oh, if I had but been made wise when I was young! But now it is too late." This child's old grandmother comes almost daily to see how far she has advanced. She comes up to me and moving the fingers of one hand over the palm of the other, as if writing, says, "Teach her to do this quickly"—to write, with the Maràthàs, having the general sense of reading, ciphering and possibly other branches of knowledge.

The school of Hindu and Mohammedan girls of which I have charge has been larger this year than ever before in its history. The average monthly attendance 34, three promising girls having gone to their mother-in-law's houses. Four have left to attend Government school, where their friends think they have greater advantages and "no religion." Their going has been an occasion of much conversation with the elder girls who remain. "Madam Saheb, Habid says in the Government school she has Modi every day" (an arithmetical table called Pavaku). "Well, is Modi or Pavaku the chief thing? What do you come to school for?" A chorus of

voices: "To learn books," "To learn to be good," "To learn to keep God's commandments," "To learn about the Lord Jesus." "Madam Saheb, do they ever pray in the Government school?" "No." "Then I shall never go there."

One of the larger girls was beaten by her mother for coming to Sabbath-school and now is afraid to come. Some of them show an interest in Bible lessons. Not long ago one asked me, "If we believe upon the Lord Jesus and go to be happy in Heaven and our fathers and mothers are lost, will it not make us sad?" I could not tell her that our joy would be complete unless the fathers and mothers were sharers in it, but I told her that we must each choose the right path and then seek to bring others into it, and that the Lord would answer prayer for loved ones.

ZENANA PUPILS.

Six zenana pupils were taught by Samatibai this year. She is regarded as the true friend of those whom she visits. Her quiet and sincere manners have won their respect.

SABBATH-SCHOOL.

It is a problem with Mr. Goheen where to seat the children in Sabbath-school, and how to provide teachers for all. As for my own class of girls, I take courage when I recall how at first they knew absolutely nothing and, now, often ask intelligent questions. The sagacious answer of Gideon's father to the worshipers of Baal, "If he be a god, let him plead for himself," was heartily appreciated by them, and one hastened to tell me that some ornaments of Ambabai, a rich goddess for whose temple Kolhapur is famous, had been stolen, adding, "If Ambabai be a goddess, then why did she let a thief take her ornaments?"

This year we have noticed a more general interest in our message than ever before. Not always a friendly interest, it is true, but opposition is more hopeful than indifference. We earnestly long even in our day to see the triumph of the truth in this land; but what is our little day to the "long day and the long way of the Lord?" His word to us is, "I, the Lord, will hasten it in its time." In going steadily forward, leaving results with Him, willing to be but links in His chain and little parts of His plan, we shall not be unduly uplifted nor unduly cast down, but shall find in much patience our peace.

Anna M. Hull.

II.

THE CONTRAST OF YEARS.

It is my desire to give to this work my best time and energies. I am glad to see that during all the years of the Mission its statistics show a steady growth in Christian work among women and girls. As I look back to the time when nothing had been done for them in Kolhapur; when I was not able to find a respectable woman or girl who knew her letters, nor one mother who was willing that her daughter should learn to read; when I remember with what joy we reported a school of twenty girls in the city at the end of 1853, I can but rejoice over our present Government girls' schools of some 400 pupils. They bespeak a great change in public sentiment, in the feelings of many mothers. But alas! these Government schools do not give Christian instruction. For that we must look to Mrs. Hull's school in the city, and to Miss Patton's at Panhala. It is cheering to see the progress these girls are making in Bible knowledge as well as secular studies.

FAITH MUST BE NOURISHED.

But some of them, as was the case with some of my former pupils, if not followed by visitors and books after leaving school, will become so engrossed with family cares as to forget much they have learned; hence the need of experienced Native Christian Bible-women and zenana visitors. We appreciate such. Do I need such a companion to go to zenanas? Here are not only those who were my faithful helpers in years gone by, but others trained since in the Kolhapur school.

HOUSE-TO-HOUSE VISITING.

Sometimes in company with such a Bible-woman, but more frequently with my daughter, I have visited many homes in Kolhapur and Panhala (14 miles from Kolhapur), where we have been kindly received, and had many choice opportunities for Bible reading and talks. This has been the chief work of the year, a work which greatly appeals to us.

It has been a joy to take my turn in leading the Christian women's prayer-meeting, on Friday afternoons, and to see so many Native Christian sisters willing to lead in prayer. Such meetings are good places for training religious guides. Here we study our Bibles and seek the aid of the Holy Spirit to make us more Christ-

like, that we may win souls to Him. We long to see all the Christians doing more voluntary service for the Master.

I have taught a class of ten or twelve girls in S. S. and have spent some time with a pundit in the study of the language. Marathi, like a dear, familiar pattern, comes back to me, but here and there dropped stitches must be picked up with time and patience. Our dear Native Christians are ever ready to help me.

I have had private talks with some who seem to be near the Kingdom of God, but who hesitate to receive baptism.* I am more than ever convinced that all true success in our work depends very much upon our love and devotion to Christ and our faith in Him. *Mrs. R. G. Wilder.*

NOTE I. Our dear friend does not claim for missionaries the credit of this advance in public sentiment, but if the truth were known about this, not English but Native, State, it could probably be expressed much as *The Japan Weekly Mail*, of December 15, states the case over there:

"The good the Christian Missionary is accomplishing as an educationist" says the *Mail*, which is by no means a defender of Christianity, "is enormous. At the schools founded by his societies and conducted under his auspices, large numbers of Japanese boys and girls receive training that cannot fail to exercise a salutary influence on the national life. There is no minifying this immense benefit. If the missionary in Japan accomplishes nothing else he would still have a worthy result to show. But he does accomplish more. . . . By means of moral education the missionary is conferring an incalculable boon on the rising generation and filling a dangerous blank in their ethical training; while by the ventilation of his doctrines and the example of his earnestness he supplies to the whole body of religion, whatever garments it be clothed in, a vivifying influence without which it would become virtually inanimate."

* NOTE II. Dr. Jacob Chamberlain, the well-known missionary of the Reformed Church in South India, is familiar with this hesitation to receive baptism. He lately wrote of certain high caste people who are secret believers (*The Mission Field*, Oct., 1888):

"But will they come? No one out of India can know the fearful strain it is for a Brahmin to sunder his caste ties and become a hissing to all his old companions. He deserts all that his father taught him, he dishonors what his mother taught him to revere. It seems as though he were trampling on his father's grave and spitting on his mother's coffin. No one can tell the fierce opposition that the whole of Brahminity brings to bear upon him. Will he bear the strain?"

THE CROWDED MÈLA.

THE fair, or mèla, held in January of each year, at the junction of the Ganges and Jumna rivers, just at the sacred spot of the angle made by their union, is always attended by dense crowds. The picture will give some idea of the numbers, and of the procession of naked fakirs. As they sometimes fight among themselves, a police force is at hand to control them, and a European official on the elephant is there for that purpose. Miss W—— used often to speak of the mèla held the year before I came out—the largest in twenty-four years—where she saw seventy thousand of these horrid creatures, perfectly nude, except for a small waist-cloth in some cases, marching down in one solid body and making the air ring with their shouts. They usually have with them a number of elephants and all mount them who are able. The whole thing is so indecent, and it seems so inconsistent for the officials of a Christian Government to protect it and mount guard over it, that our mission conference here in Allahabad has asked the Government to put a stop to it.

But, aside from this fakir element, the crowds are always quiet and good natured. I rode last year on my little mare Ruby over the whole ground, in and out through the most crowded parts and close to the water's edge, and the people quietly made way for us. One quite often meets a familiar face among them.

These mèlas are largely social in their nature. It is true the people come to bathe, to ask for some favor or blessing, or to make propitiatory offerings—still they *do* enjoy them in a social way. My own belief is that the faith of multitudes in these pilgrimages is waning. Very often it is a last resort, after all other appeals to the gods have failed; and yet even those of us here cannot look on such a picture without a deeper realization of what a strong hold upon the people the worship of "Mother Ganga" still retains.

Sarah C. Seward, M.D.

THE FAKIR PROCESSION AT THE MÈLA.

CHILD LIFE IN INDIA.

We are often criticised by our Native friends here because we discipline our young children.

"The child is very small," they say, "and the fault is trifling. Let him outgrow it. Why give him unnecessary pain in his short, fleeting childhood?"

Their own children are the most privileged persons in the household. They may obey or disobey their elders. There is seldom reward or penalty.

If the family meal includes sweets and fruits, even the creeping baby has as much as it asks for, often to its serious hurt; but the mother does not see the relation between cause and effect. The abundance of cheap toys in the bazaar on feast days and great market days proves the immense demand there is for such things. Many of these toys are made of clay molded into rude forms of beasts and birds, others are wheels and castles and towers of gay colored paper.

Much is made of the children's part in one of the great feasts. They make balls of moist clay in various sizes and arrange them to represent the images of the five Pan'dhav brothers. Each image is crowned with bright marigold blossoms and placed along the wall by the outer doorway. After being admired and then worshiped during the days of the feast, they crumble away and are cast out into the dust of the street.

Another festival is devoted to merry games for women and children. It is on this occasion that the little ones come out in joyous parties through the fields and pasture lands to gather the flowers of the wild balsam. They use them to strew around the image of the goddess Gowree in whose honor the feast is held.

There is no great pressure as to lessons in the primary schools in India and almost no tasks at home. Yet the religious education of the child is not neglected. The baby creeps after its mother when she goes to make her offering at the household shrine; and she puts into its tiny hands the flowers or rice to be offered.

The boy learns early the meaning of the mark made daily in sacred ashes upon his father's forehead. He imitates it in his play. From babyhood, almost, he recognizes himself as a worshiper of his father's gods. The distinction of castes is acquired

without effort. "Come in from the doorway," the mother says, "the shadow of that Dher [outcast] will fall upon you." "Do not eat the cake that woman gave you. She is a Mahar!" But the shadow of anxiety hangs heavy over these Indian homes, heaviest of all upon the mother's heart.

The problem how to get a suitable wife for the boy—suitable in age, appearance, acquirements and in means—from the narrow range of their own caste people, is a difficult one. The parents must not bring reproach upon themselves by allowing him to remain unmarried until he is ten years old. But it is for the little daughter that the mother's heart is sorest. She, too, must make a good marriage. If she be not sought they must send far and wide to get a husband for her, one with desirable qualities if possible, at all events—a husband.

Then comes the marriage, when all is gayety and festivity for a week or more. And then follows a day when the little girl goes out from her father's house to dwell in the house of strangers. Her parents have no longer legal control of her. She may come home sometimes for a short visit, with stories of her homesickness and loneliness, of want of sympathy, perhaps of unwonted hard work; and the mother's heart aches over the separation, the present hardships, the probable estrangement of her child as years go on. Her religion gives her neither the consolation of hope nor of trust, only of patience.

A Missionary Mother.

THE HINDU GODDESS KÁLI.

THE great goddess Káli's chief temple is situated at Calcutta, a name derived from the name of the shrine Káli Gháth. She is an incarnation of cruelty. Her food is blood. If she be not propitiated by the blood of sacrifices, she will feed on

human gore. Such is the belief of her worshipers. Hence their offerings are in no way a sign of their love, but, on the contrary, are made through fear. What a terrible bondage! How thankful we should be for the truth which has made us free from errors like unto this, and revealed unto us the love of God in Jesus Christ.

The following is a passage taken from the Agama-prakásá, a Sanscrit book,* followed by the Tantra sect, descriptive of Káli's appearance:

"One should adore with liquors and oblations that Káli who has a terrible gaping mouth and uncombed hair; who has four hands and a splendid garland formed of the heads of the giants she has slain and whose blood she has drunk; who holds a sword in her lotus-like hand; who is fearless and awards blessings; who is black as the large clouds and has the whole sky for her clothes; who has a string of skulls round her neck and a throat besmeared with blood; who wears earrings (consisting of two dead bodies); who carries two dead bodies in her hands; who has terrible teeth and a smiling face; whose form is awful, and who dwells in burning grounds (for consuming corpses); who stands on the breast of her husband Maha-deva."

Sir Monier Williams gives this explanation of her trampling on her husband: "She had a contest with the thousand-headed Ravana for ten years, and having conquered him, became so elated and danced so energetically that the universe would have collapsed under her movements had not Siva mercifully interposed his body."

It was consonant with the worship of a being so cruel that the Thugs, or murderers, so lately suppressed in India, should have been the devoted followers of Káli. Truly her habitations are "habitations of cruelty."

E. M. W.

* Quoted by Sir Monier Williams in "Religious Thoughts and Life in India."

OBSERVATIONS OF A ZENANA VISITOR IN NORTH INDIA.

It seems as if many women, from having heard the truth so often, are awakening from their spiritual torpor, and beginning to see their poor, miserable state, which they show by putting questions about their souls' salvation. It also seems to me as if the gulf which exists between Christians and Hindus is narrowing in some respects. I have met with a number who admit that caste is in reality nothing. Many a time when I was with Brahmin women, a stranger would not have perceived from their behavior that there existed anything like caste, or that they considered me as not belonging to them, for when a sweeper woman was coming along they would warn me to take care and not get touched, she being low caste. The other day women, and also high caste men in the village of M——, while listening to my discourse, were putting important questions about the Saviour, when an aged woman came forward, asking, "How often in a day must we worship God? Will seven times be sufficient?"

Here and there I find people acknowledging also that they had formerly very mistaken ideas about the Christian religion. In a Brahmin house, in the village of Naule, for instance, where many women had gathered, after I had spoken a while, the woman of the house said to the other women, "There, you see that Christians are not what we thought them to be. Indeed, in listening to what this lady states, it is clear that their's is the true religion of God."

In another village, on being called to the house of a wealthy Brahmin, the lady of the house would at once say to me, "Tell us, who is Jesus Christ?" And the same question is now often put to me. I need not say how glad I am to hear it; but sometimes, also, when this question was put by a woman, some man in the family would at once remark, "He who is Ram is also Jesus Christ, both are the same." This, of course, necessitated my telling them the great difference between them.

At many places I could hear already before I reached them the name of Jesus, because they saw in me the person who always told them about him. I sometimes said to them, "Just now I heard you mention the name of the Lord Jesus Christ, but do you also know who he is?" They then generally pointed to the sky, saying that he is God, or, "Parameshwar Ra Beta," the Son of God, though once or twice I also heard them say that he was "Ram Ra Beta."

In many places, on my arrival, some women make it their business, of their own accord, to call their neighbors together. Or some woman would say to her daughter-in-law, who was grinding corn, "Stop the mill and come first to hear the blessed Word." Sometimes I perceived, when I was sitting in the veranda addressing the women who had collected inside, that men had also been gathering outside, before the house, to listen from there, and in that case, women who came a little late, would put their *chudders* close over their faces so as not to be recognized, and then push themselves through the crowd till they reached me. All these things are a great source of encouragement, but I also met occasionally with disheartening circumstances. When speaking in one zenana, the woman of the house angrily arose and said, "Though all is true that you say, if we should accept your religion we shall be turned out of our houses, and have nothing to eat. It is, therefore, not possible for us women to become Christians."

Christine Belz.

AFTERNOON CALLS IN KANAZAWA.

A few days ago two of us ladies started out to spend the afternoon calling upon some of our Christian friends. We rode in a double jinrickisha drawn by two men, and first stopped to see a woman who is not a Christian, but had attended the women's prayer-meeting for the first time.

We entered a small hallway with an earth floor, as in all Japanese houses. When the door was opened we slipped off our shoes to enter, and sat on the floor and bowed our heads to the mats, while Japanese good wishes and "glad to see you's" were murmured. Soon after, a tray containing a tiny teapot and cups was brought in, and a cup of clear tea—luke-warm and without cream or sugar—was placed before each of us. This formality is seldom omitted, and becomes rather tiresome. After tea the woman made some inquiry about our religion, and Mrs. Winn talked to her for some time. After six bows and farewells we got on our shoes and found ourselves on our way.

In some of the houses there is great poverty, but there, as well as in the better places, we receive a cordial welcome. Among

others, we called upon an old man and his wife. Years ago he held a high position under the daimio, was very wealthy, and quite a leader among the Buddhists. On account of some service which he rendered the people of Toyama (a city of 60,000 inhabitants, forty-five miles north of us), his picture was worshiped as a god. When the "Jesus religion" was introduced into this city, this old man said he would see what the religion was before he allowed any of his people to attend the meetings. He was interested at the very first service, and attended regularly, soon becoming an earnest Christian. Since then he has lost all his money and now makes his living by raising and popping corn, the first seed of which was given him by our missionaries. He calls it "bread from heaven." One of his sons is a minister, and has charge of the second church in this city.

We called at the baker's and the cabinet-maker's. The latter, before he was converted, was a wine merchant. When he became a Christian he gave that up, and took up furniture making. With the help of catalogues, and explanations of proportions, etc., by the foreigners, he has gradually educated himself until he has become very skillful, and is busy all the time.

At the oil merchant's we saw a woman spinning with a wheel not much unlike those our grandmothers used. This oil man is quite well off and has a nice home. It took a great amount of courage for him to come out a Christian, for he feared his customers would leave him. Now, however, he has more trade than before.

In another family we saw the old grandmother, the history of whose conversion is quite interesting. Seven years ago, when foreigners called there, she would not come into the room as she was a strong Buddhist and afraid of being defiled. Curiosity, however, led her to push the door open far enough to see those strange people. Some time after, her little grandson caught a verse or hymn at Sunday-school, and he repeated it often to himself. His grandmother heard it, and it became fastened on her mind. She pondered it, became interested, and one day these two were baptized, the little child and the grandmother, thus confessing faith in Christ.

Altogether it was a very pleasant afternoon we spent. *Medea B. Hayes.*

A VILLAGE BRIDE IN SYRIA.

When Dr. Phraner was making a little stay in Syria on his way around the world, he went with my father and brother to Alma, a small village above Tyre, to dedicate the new church building just completed there. The village is very poor, owing to heavy taxation and losses of cattle, which bands of roving Arabs carry off by superior force in broad daylight. Upon his return to Tyre the next morning, father sent me the following letter:

"We rose this morning at five, and began preparations for leaving Alma, but everything was postponed in view of the great excitement of the morning, which was a wedding. We heard rumors of it the night before, but the father of the bride would not come to terms, demanding a special present for himself, which the groom in his poverty was unable to give, and so the match was broken off and we retired to bed a disappointed crowd. In the morning, smiling faces and cheerful voices told us that all was right and we could have a wedding right off before starting on our journey. The disappointed bridegroom transferred his affections to another quarter and complacent parents and a not unwilling bride made everything smooth, so by eight o'clock in the morning we had the bell rung vigorously, and the bride was led in, veiled and enveloped in a black 'aba (a peasant's long, rough coat of goat's hair), and two were made one who had no thought of it over night. If matches are made in heaven, the angels kept this match close to themselves till the last moment of linking the couple. The course of true love in this case ran smoothly, having only a few inches of space or moments of time to run at all. No time was wasted in wooing, no sitting up late of nights in the parlor, no long walks by moonlight, no sentimental letters. The bride did not weary herself in preparing a trousseau. A borrowed 'aba was thrown over her and a veil, and she was ready. The bridegroom did not attempt adorning of himself. He stood up like a man, sung the hymns lustily and said 'Yes' heartily. The bride is fifteen years, pretty, and named Hajlet (partridge), the daughter of Simon Zaarûb. She goes out of poverty into poverty; from bearing others' burdens to bearing her own and others' also. I pity an Alma bride. It was a mockery of a wedding. I could see no brightness on her future pathway."

Mary Pierson Eddy.

Woman's Organized Foreign Missionary Work,

BETWEEN THE ATLANTIC AND THE PACIFIC.

"The Lord giveth the word: The women that publish the tidings are a great host.
"Kings of armies flee, they flee: And she that tarrieth at home divideth the spoil."
—Ps. lxviii. 11, 12. *Revised Version.*

XV. Of the Free Baptist Church.

Woman's Missionary Society. Organized 1873.

At Home.—The Society is constituted from Auxiliaries (local), Quarterly-meetings and Yearly-meetings. The last annual meeting reported 250 Auxiliaries and Bands, with a membership of 4,342; but the figures were incomplete.

Receipts for 1888, $7,279.27; total receipts from the beginning, $60,000.

Abroad.—Missionaries, 14, all in India. Their efforts are expended upon zenanas, Ragged Schools, Bible Schools, and others, and one orphanage.

MAGAZINE.—*The Missionary Helper*, monthly. Price, 50 cents. Pub., 457 Shawmut Avenue, Boston.

XVI. Of the Christian (Disciple) Church.

The Woman's Board of Missions. Organized 1875.

Constituted for both home and foreign missions.

At Home.—Auxiliaries, 891; Bands, 415.

Receipts for 1888, $22,595.03; total receipts from the beginning, $144,516.51.

Abroad.—Missionaries, 8, of whom, physicians, 2; located in Jamaica and Bilaspur, India.

PUBLICATION.—*Missionary Tidings.* Circulation, 6,000. Published monthly. Price, 50 cents. Indianapolis, Ind.

XVII. Of Friends.

Woman's Foreign Missionary Societies.

Composed of ten independent Boards, corresponding to as many Yearly Meetings. The first was organized in 1881, the last in 1887. A closer organization is to be accomplished in 1890 under the name of the W. F. M. Union of Friends.

At Home.—Auxiliaries, about 206; membership, about 4,000.

Receipts for 1887, $11,287.79; total receipts from the beginning, $40,000. Salaries of officers—from the Report, "The joy of serving."

Abroad.—Missionaries, 9 women, 1 man. Missions, either supported or aided, in Mexico, India, Syria, Japan, Africa, on the Island of Jamaica, and among the Kickapoo Indians.

FACTS.—A "Highway and Hedge" Sunday-school is a feature in Matamoras, Mexico; Training Homes for boys and girls, each, and hospital and dispensary at Brumana, Mt. Lebanon; a Girls' Home is projected at Ramallah, ten miles north of Jerusalem. The Societies have sent a young lady to Nanking to serve as missionary nurse, under another Board until they are able to open work in their own name. They also co-operate at several points with English Friends.

PUBLICATION.—*Friends' Missionary Advocate*, published monthly. Price, 50 cents. 415 Dearborn Street, Chicago.

XVIII. Of the United Brethren in Christ.

(METHODISTIC, NOT MORAVIANS.)

Woman's Missionary Association. Organized 1875.

At Home.—Auxiliaries, 315; Bands, 90; membership, 7,494.

Receipts for 1888, $11,440.37; total receipts from the beginning, $65,472.68.

Abroad.—Missionaries, 6; 5 day-schools, with 200 pupils; missions in West Africa; Coburg, Germany; Chinese school at Portland, Oregon.

PUBLICATION.—*Woman's Evangel*, published at Dayton, O. Price, 50 cents. Circulation, 2,600.

XIX. Of the Evangelical Association of North America.

Woman's Missionary Society. (German Churches.) Organized 1884.

Composed of congregational auxiliaries, each "under the supervision of the preacher in charge" where it is. The object of the Society is to cultivate the missionary spirit and raise extra funds to be disbursed by the Board of the Association, either for home or foreign missions.

Auxiliaries hold monthly meetings, and the Society has an annual meeting, but sends no missionaries and controls no missionary work in its own name.

At Home.—Auxiliaries about 116; membership about 2,700.

Receipts for 1888, $2,352.06; total receipts, $7,444.94.

Abroad.—The Society supports one lady in Japan, and a member of the Soc. has gone to West Africa under the A. B. C. F. M.

PUBLICATION.—*The Missionary Messenger*, contains a Woman's Work department. Published monthly at Cleveland, Ohio. Price, 25 cents.

Letters from the Front.

INDIA.

SELF-HELP.

Mrs. Frank Newton wrote from Firozepore, January 3, 1889:—

We have a little Christian community, and our people are everything to us, and I hope we are a great deal to them. Like larger congregations, they have their trials, disappointments and also their disagreements, and they look to us in all these for sympathy, help and comfort.

We are building a little church here, solely ourselves, I mean the congregation, with the help of friends in this country and hope to hold our next Annual Meeting in it. In fact all the property here has been accumulated from funds collected or given by friends out here, and including the church now being built it will amount at least to $10,000. This is a rough guess.

We have a small hospital with a ward for 8 or 10 patients, and there are from 30 to 40 out-patients daily, and at some seasons of the year as many as 90 or 100. Since the medical work begun I have done something toward helping with patients or visiting them in their homes; but it is so little compared with what I would like to do that I should never think of mentioning it were I not asked about it.

I have never undertaken any teaching in zenanas, partly for want of time, but chiefly because it is not my forte. What I like best is, to go to houses which I am accustomed to visit, and let the women gather to hear a few hymns or bhajans and a little talk about the need of a Saviour. On Sunday a number of poor, lame, blind, etc., come here at the time when I gather the servants for reading. To these I am trying to teach a verse of Scripture each Sunday. It is next to impossible to make them understand anything, but the Word may take root in their poor, blind, ignorant hearts.

Mrs. Wyckoff, formerly of Sabathu, writes from Ambala, where they were transferred last year:—

We all know how reprehensible it is in a wife and mother at home to be engaged in public charities to such a degree as to neglect the interests of her own household. It is equally so here, for the heathen are keen observers. I have therefore contented myself with doing the little that has come to my hand—visiting the sick, ministering to the necessities of the poor, reading the Bible to a few heathen or Mohammedans on the Sabbath, and speaking a word for Christ as I have had opportunity.

Dr. Jessica Carleton has made a good start in her medical work, not only in Ambala, but in neighboring places, and now that Miss Janvier has joined her with a view to giving religious instruction to her patients, she feels greatly strengthened and encouraged. While we all rejoice in this great and good work, we cannot lose sight of the fact that it is but a drop in the bucket compared with what should at once be undertaken and systematically carried on in behalf of women in this populous city and district; and while we are watching and waiting for the laborers, our own time for work is shortening and precious souls are perishing.

Mrs. J. H. Morrison's death was sudden. She was ailing when tidings of Mrs. William Morrison's death reached her, and from that time began to grow worse and never rallied. The soldiers of the Wiltshire Regiment carried her to her burial, and felt her loss very much, as she had taken a great interest in their welfare, conducting a Bible singing class for them every week. The poor helpers, too, felt they lost a dear friend, as she was untiring in her efforts for their happiness.

Miss Thiede, one of our German ladies, who, it will be remembered, is alone at little Vage, where she has schools and a dispensary, writes:—

I begin my letter with praising God for His tender mercies. He has restored my eyesight and made me well again. I scarcely remember any time that I felt more healthy than just now. I will send a short sketch of my life through 1888.

Though more than four months I was obliged to be away from Vage and unable to do regular work, the Lord has allowed me to pay 84 visits to villages. In some were inquirers, and I gave more time to them, especially to teach the women who cannot come regularly to Sunday services. Though I was glad to teach them it was by no means easy. Many neighbors crowded into the small room till we were so packed together that I felt like fainting, and I had

to beg them to let the air come in and not to crowd between me and the door. This settled and beginning to teach, two women asked one another how much it would cost to make my dress, and how long it would probably take. Another asked me to take off my hat so she could see how my hair was arranged; another, why I do not wear jewels. It is a wonder how they learn and keep it so well in mind. In one village they know several Christian songs as well as if they all were Christians. I trust they will be one day. One woman was very ignorant; I tried my best to make her understand something. When I was going she asked me to hear what she had kept in mind, "Jesus loves me so much that He died for me and I must love Him as much as I can." I thought it was well to remember so much.

The Lord allowed me to keep both my schools in order through the year. In the Girls' School two women were baptized and three more are waiting for baptism. In the Boys' School, I believe, are also many jewels, whom the Lord will prepare for His crown. The boys have no good voices, but they sing with all their heart, especially Christmas songs.

What an excitement for Christmas Day! I quite forgot that they were heathen children. All the boys came with me to fetch the Christmas tree from the Court garden. Each wanted to carry a branch. All day they went about singing and rejoicing, till at last the bell rang and the parents and others began to gather. The rays of the evening sun made the golden slips of paper on the tree shine brilliantly, but till we were through the examination and each boy had received his school bag sewed from patchwork in the girls' school, it was dark enough to light the candles on the tree. The boys found there was a little pipe or flute in each bag, and the smallest could not help to put them to their mouths and blow. Some of the women got dresses, some veils, for which they had been sewing a month or more. The little Christian children received jackets, for which a lady in the hills had given the cloth.

In the Dispensary 3,300 persons received medicine in 1888, and the income was about as much as the expense. Nearly all the children of the village have received medicine at one time or another. I like to give them a sweet when they have to take disagreeable medicine, and just to-day a good lady sent me two bottles of sweets; these will reach a long time. The dear Lord sent me many oranges and apples this year. I hope I can keep some for the eighteenth birthday of my dear Fort school which the Lord allowed me to reopen lately.

KOREA.

MRS. HERON has written encouragingly of her class of Korean women, who meet to study the Gospel of Mark. She is obliged to be carried to the house in a sedan chair. Arrived there, she finds her class assembled on a veranda, opening upon an inside court. They are attired, as her own pen tells us:—

All in their best red and yellow, blue and green silk gowns, for even the poor people have some good clothes, though they may have very little to eat. They greet us with, "Have you been kept in health?" and then we pass into a little room, 8 x 14 feet, where there is one chair, which you may sit in, dear visitor, for I often sit on the straw mat surrounded by the women, who get their St. Marks, and we open our English Bible at the same chapter to help keep up, while one of the women reads in a sing-song way, and the others follow. Every little while we stop and talk about the verses read and when we have finished I pray, the women bowing their heads meanwhile.

These women study the Gospel every Sunday afternoon for two or three hours. Sometimes I have had thirty women.

Nine* have become hopeful Christians. May they stand fast and become lights in this dark land! This is the most trying as well as the most refreshing work I do. Last week there were only two days that I did not spend hours talking with these Christian women, who are always coming to see me about something, or to bring little gifts of fruit.

This week I shall start out a Bible-woman, to sell and give away books, and to teach the Bible wherever she can find any one to listen to her.

CHINA.

FAMINE—A HOWLING WILDERNESS.

OUR friends at WEI HIEN who were eye-witnesses of such suffering from cholera, in the autumn, have been forced to behold the wider ravages of famine this winter. MRS. LAUGHLIN writes:—

Northwest of us lie two counties bordering on the bed of the old, fateful Yellow River. Its old neighbors are devoutly thankful that it has changed its course, and its new ones are much cast down. These two counties are in deep distress. One year of overflow from this scourging river, two of drought and heavy rainfalls last year, have made the country literally a "howling wilderness." Much land is now under water and it is three months since the rain ceased. We crossed one sheet of water that was surely a mile in width. It had rolled its relentless flood over grain fields, never heeding the cries of the people. The villagers stand in a listless, despairing attitude, like people already doomed and only waiting for the execution. There is only starvation before them, or death from cold, they say. We found their houses absolutely destitute of grain or supplies in any form except a little black, insipid cake made from the seeds of a weed. Some are living on wheat sprouts and this will damage the spring crop, and the first snow will end that source of supply. We

* Since this writing the number is increased.

are going to help them all we can. Church members in more favored districts have contributed and we are hoping the magistrates will do something; but Chinese distribution is always unfairly conducted.

WHOLESALE BEGGARY.

So many people have gone out begging that some villages are nearly depopulated. In one place they told us that of 300 homes in the village, about 200 were deserted. The separations that take place in families in this way are very pathetic. One woman told me that her two daughters had been gone for more than two months and she had no tidings from them. A blind woman with a starved baby said that her husband left her to beg food for himself and four-year-old little girl; she stayed because she could not travel. Another blind woman was begging about the village; she looked thin and pale; all her people had gone. "Well, I should think you would rather commit suicide. Why don't you?" several of the women chimed in. And one told me that her son, a young man of twenty, had hanged himself, because he could not get any work, and he could not endure suffering and seeing his father and mother suffer. A woman of eighty years came in to see me; her house was down and she slept anywhere that she could find shelter. I gave her a bit of bread and she seized it as though she were starving.

Village after village we passed through and found the same tale of suffering, saw the same empty, desolate homes; and one of the very saddest sights is many of these refugees returning, unable to find a place to stay or enough to eat, and so, weather-beaten and battered and thin and starved, returning to their homes to face death there. Famine and pestilence may be necessary, as the political economist tells us they are, but how dreadful it is to witness their effects!

ONE CENT A DAY.

These people will have to be fed until June, when a new crop can be harvested. One cent a day will keep one person in food. Who could not give one cent a day?

I think I have not in any way exaggerated this report. Mr. Laughlin and I are going back in two weeks to spend the winter among the people, helping the very poorest and doing all we can to preach our Gospel too. We are afraid our money will not hold out half through the winter.

SEVEN PROMISING MEN.

MRS. C. W. MATEER wrote from TUNG CHOW regarding the meeting of presbytery in the fall:—

The presbytery was to me of more interest than the synod, as the theological students passed their final examinations and were licensed. There were seven in all. One had been our servant for nine years, and a student in the school for three years more. He had been my attendant on several itinerating tours and his family has lived next door to us ever since he was married. Two others had come to us from Dr. Corbett's school where they were prepared for the college classes. The other four had all come to us little heathen boys from heathen families, and, so far as human eyes can see, would all be heathen yet but for this school. As I sat and looked at that class of men and thought of all they had already done, and all they give promise of doing in the future, I thought we have in them a rich reward for all our labors. But these are only a part of the reward we already see. Still, when we look at the unconverted around us, it seems as if nothing had been done in the way of saving this great people. These men are but licentiates, but they are not untried. Each one has done much preaching and had experience in the care of the Churches.

MRS. F. V. MILLS wrote cheerfully from HANG-CHOW in December, though from a home twice made desolate the past year:—

Through the kindness of the Board in allowing us to buy a piece of land, this year, though hemmed in on three sides with Chinese houses and a busy street in front of us, we have a yard; and a nice yard is a luxury, and a little green grass and a few shrubs something delightful to look at, after these dusty streets.

The Church here has just taken a step forward. They have engaged one of their number, a thorough Christian, to act as their Bible-woman, paying her $1.50 per month.

The boys' two day-schools remain full and the teachers are doing well. It is simply wonderful what Christianity and training in foreign schools does for these people. Take, for instance, the homes of these two teachers. The wife of one is a Christian, of the other a heathen, and there is all the difference between neatness and dirt, light and darkness in their houses.

The Southern Presbyterians have a good boarding-school for girls in this city, and the C. M. S. is quite strong here. We missionaries number 23 adults. We are fortunate in having so much society, and all are congenial.

PERSIA.

MISS ANNIE MONTGOMERY wrote from HAMADAN, in December, giving the sad particulars of the death of the "little darling," Dr. Alexander's only remaining child, which occurred in his absence from home and just eleven weeks after parting with their little boy. The letter goes on:—

At supper to-night, while Ibraheem was waiting at the table, I pointed to some new Armenian tracts that were on the side-table, and told him they were very sweet. Then he began to tell us how, when he was reading the Testament in Persian, in a cara-

vansera by the way, some men came in and heard him reading. They were much surprised that he, an Armenian servant, should be able to read Persian. He read the story of the miracle at Bethesda, and one young man was specially interested, and asked him to let him have the book till morning. Ibraheem said: "It is a present to you," and the young man went away so glad. In the morning he returned and told him how much he had read and how sweet he found the words, but said: "My father will not let me keep the book. He says if I keep it, I will surely learn to love Christ." See how the work multiplies itself! Ibraheem we have taught to read Persian just at our morning and evening worship, and now he, in the journey, gives the truth to some one else. He does not profess to be a Protestant even, but he knows the true and right way well enough to tell it to others.

. . . . I had to leave this just here, and you would have felt both amused and grieved if you had heard the conversation. How typical was Christ's experience! How many follow for the loaves and fishes! This woman began by abusing Moslems, which always means, "I want something from you," and in such cases I never give *anything* but the news of a better way.

Miss Anna Melton, of the Persia party, which went out last October under guidance of Dr. Labaree, wrote from Oroomiah of their pleasant journey and safe arrival. They traveled by rail from Batoum, on the Black Sea, to Akhstoffa beyond Tiflis:—

Here we took to Russia's famous post-road. The only shelter we could get was a room with a heap of onions at one end, and at the other a rude billiard-table. We stretched our curtain, spread our blankets and the gentlemen took the onion-bin and Dr. Mary Bradford and I the billiard-table, and so had a few hours of sleep. We found here the mission carriage sent from Tabriz. In traveling by post road, one must have an official order in writing so as to procure horses at the post-houses. The orders are of two kinds, those which have a single government seal and those having two. The latter is granted to officials and enables its bearer to demand horses in preference to those bearing the single seal. The Czar has just been at Tiflis, and all—or so it would seem to us—the officials had gone there to see him and were on their journey home, and since we only carried a single seal, they caused us much delay by taking the horses and leaving us none. We traveled almost as much at night as in the day, but the carriage made the journey more easy than it would have been without it, and there was always something new, something curious, something interesting. I think it is a wise ordering of Providence that this novelty meets the new missionary on every hand, for it takes away so much disagreeableness which would be disheartening.

At Tabriz, the missionaries came out to meet us, and to say that we received a hearty welcome is to say very little. Miss Roberts was there from Salmas, Dr. Alexander from Hamadan, the Coans from Oroomiah, and Miss Dale so lately from Teheran, so that we might truly say, "All Persia came out to meet us." There were twenty American adults and fifteen children. Tabriz had never known such a gathering before. We stayed ten days, and then again took bag and baggage and started for Oroomiah. . . . The people there were not to be outdone by those of Tabriz in a warm welcome; and so we arrived, nobody sick or having been sick, and no accidents at all. My new room is ready for me, but as the walls were put up this summer, I have settled for the winter in one of Miss Van Duzee's rooms. We have 58 boarders and 8 day-pupils; such bright-eyed, interesting girls! The lines are fallen unto me in pleasant places.

SYRIA.

ALMOST A PERSECUTION.

Miss La Grange wrote from Tripoli, February 3, 1889:—

I've almost had something to write to you about. We have almost had, perhaps, a persecution such as we read about in other mission fields. At any rate the dead level has been ruffled. One of our teachers (a former pupil) recently came forward to unite with the Church. The family reside in the town. She was examined, accepted, and her intention was publicly announced. Thereupon, arose a buzz, and the buzz soon increased to a roar. Karemi was besieged by her family, but she held out until Thursday, when her old uncle came and so represented the disaster that would surely overtake the family if she persisted in carrying out her plans, that out of pity she yielded and consented to defer them. Several members of her family and their sympathizers appeared at the service on Sunday, and when the one person who was a candidate for admission to the Church, arose and was received *without Karemi*, these people precipitately retired, evidently satisfied that they had succeeded in their purpose. Karemi has given her word that she will wait one year. One motive for this action on the part of her family now appears. A young man in the Greek Church wishes to marry her, and they hope to bring it about in this interval.

AN INTERESTING EVENING.

Miss Ford also wrote from Tripoli:—

I want to give you an account of an agreeable evening we spent with some of our best friends in Tripoli. The family connection is a large one, and we have twelve of the children in school at present, sisters and cousins, girls and some little boys. The grandfather of the present generation was a godly

man and a friend of some of our early missionaries. Some of his descendants are the most intelligent and sensible people here.

We went about eight o'clock and found a large family-gathering to meet us. The room in which we spent the evening was a long, high one, paved with marble (the custom here), with divans built into the wall all round the room and covered with rugs, as was the floor. The divans were quite high and on sitting down a chair was placed in front of each one, that we might rest our feet upon the rounds. We sat in the upper end of the room, considered the seats of honor. In the center was a table with two large lamps and on each side of the table a brazier, filled with red hot coals. These take the place of stoves or grates and are moved about the house at one's pleasure.

Some of the girls played on *arras*, and sang Egyptian and Syrian airs. This instrument is a combination of a banjo and guitar and instead of playing it with the fingers, it is played with an eagle or goose quill. It is not very musical to me, but curious. It is very much liked here; one hears it in passing the coffee-houses and in summer at all hours of the night. Syrian singing is in a monotonous, nasal strain, and they sing the same song indefinitely

One can never go to a Syrian home without having coffee and sweets offered. This is a law of hospitality here. On this evening we had quite a variety; first, cinnamon tea, if I may call it so, a hot beverage flavored with cinnamon and thickened with pistachio nuts and grated cocoanut; next, came watermelons (on January 3d!) preserved dates, afterward, a native candy which is delicious. It is cream color, made in large thin cakes fifteen inches in diameter, and covered all over with a fine nut. These cakes are rolled and in the folds are placed walnuts. It is very brittle. After eating, our hostess brought in a bowl of perfumed water for us to wash our hands; this was passed round with a scented towel, Lady Baremi following with perfume which she sprinkled on all her guests. This Lady Baremi is a charming woman. She has lived here all her life, is about twenty-eight years old, and is the third wife of a man as old as her father. There was quite a merry scene when the sprinkling began.

MEXICO.

Mrs. Fanny Snow Hamilton, our old teacher in the City of Mexico, wrote February 11, 1889:—

I am so happy in "my girls," those who went away and are teaching. I hear such good reports from them. One, who has won golden opinions in her work in Hidalgo, expects to be married this spring to a young minister. He is one of the best of the young men, and I think she is worthy of him and will make him an excellent wife. Another, whose father was killed in Almoloya, has been teaching in the same place this last year and Mr. Thomson reports very successful work. He has just been over to her examinations. She has forty or fifty little Indians, whom she had to teach to speak Spanish, besides the rest. A third is to have a school in Santa Ana, in the northern part of the city where a flourishing congregation exists. Dr. Greene says she has done excellent work in San Lazaro, where she has been teaching for a year. My girls write to me occasionally, and always come to see me when they are in town; bless their hearts! and I do love them still and always shall.

DAKOTA.

Miss Hunter writes from Greenwood, February 15, 1889:—

I have just returned from taking my pony to the river for water. It is a beautiful moonlight evening and the ground is white with snow. If the saddle and bridle had been on, I should have been tempted to take a ride notwithstanding the cold.

While I was out Miss Simpson did the evening work in the house, and we are now seated by the fire in our cozy little living room, she sewing and I writing. There are just us two and we do have such good times together.

I hardly know where to begin to tell you of work here. I teach a small day-school from 9 to 12 o'clock five days of the week. The report from June 1887 to June 1888, is as follows: Number of boys enrolled, 16; girls, 36; average attendance, 18. On pleasant days my school-room will be crowded; when it is stormy only a few come. They are all primary pupils just learning to read, write, and count. A few can talk English. All study in English books. They also learn to read their own language, and each week learn the Golden Text in both English and Dakota.

Every Wednesday afternoon we have women's meeting; from fifteen to twenty come. Our president is a woman who formerly was a very strong heathen, but joined the Church a few years ago. Her husband has also joined since.

At each meeting she appoints one to lead next time, and the woman appointed does not fail to lead unless something prevents her from getting there. If she does not know how to read (which is often the case), she asks some one to read for her. Each woman learns a text and repeats it. After meeting they spend the rest of the afternoon in sewing. Many take work and do it at home through the week. What is made is sold, the women often buying the articles themselves. More quilts are made than anything else. I think thirteen were made last year. They gave $100 to the Indian Missionary Society, and $25 to our Indian pastor.

We have a Sunday-school of about seventy; children from the Government Boarding-school attend it and other church services on Sunday.

HOME DEPARTMENT

THE MONTHLY MEETING.—*April.*

Scripture Text, 2 Cor. x. 4—The weapons of our warfare are mighty through God to the pulling down of strongholds.

Scripture Reading, Isaiah xl. 3–9.

General Topic.—OUR MISSIONS IN INDIA.

"It is not the British army that deserves the honor of holding India. If any army can claim that honor, it is the army of Christian Missionaries, headed by their invincible Captain, Jesus Christ."—*Keshub Chunder Sen.*

Providential forces preparing India for the Gospel. Beginnings of British authority. Rise of British political supremacy. Advantages of British rule. Highways prepared. Missions planted in almost every province. (Refer to *Historical Sketches*, and Article entitled "The Conversion of India," *The Church*, April, '88.)

Some reasons for apparent greater success of Missions in South India than in North. (Read "India North and South," *The Church*, April, '88.)

Our Three Missions; the Stations; the Missionaries; recent appointments; recent deaths.

General Survey of the work. Greater proportionate increase of the Christian population over the normal population. Story of Jhandu, the Brahmin, and of Mir Hassam Ali Shah, the Mohammedan convert at Allahabad. (Refer to last Ann. Report of B. F. Miss.)

Life in an Himalaya Village (letter, *W. W.*, March, '88). Our Zenana Work in the Punjab; Inside Dehra Walls; Itinerating in the Futtehpore district (April). Letters from Woodstock (May) from Mrs. Mutchmore, telling of visit to a High Caste Zenana (July). On to Ambala; The claims of Muzaffarnagar (letter, August). Letter from Mrs. Wilder (September). Panhala, and the three Ranis there; Letters from Saharanpur, from Etawah, from Lahore (Jan., '89), all in *W. W. W.*

Remember Mrs. Warren, alone at Gwalior, and needing help.

Theological Seminary at Saharanpur (p. 14). A Trophy of Grace (p. 88 *The Church*, Jan., '88). Christian College of Lahore (p. 224). Village Work, Furrukabad (p. 299, March). Marriage of a High Caste Widow (p. 551, June). Letter from Mr. Chatterjee, describing Hoshyapore (p. 35, July). Report from Dehra (p. 237, Sept.). Abolition of Infant Marriage by Princes of Rajpootana (p. 365, Oct.). Zenana visiting among Mohammedans (p. 64, Jan., '89), all in *The Church.*

Some Contrasts between Hinduism and Christianity. Grounds of hope that Hinduism will yield. (Read article by Dr. Ellinwood, *The Church*, Jan., '89.)

Characteristics of Moslems in India which distinguish them from Moslems elsewhere. Some of the converts. Different attitude toward Christianity of Hindu and Moslem. (Read "Islam in India and Evangelization of Moslem," *The Church*, Jan. and Feb., '89.)

The Bible in India. The Lone-Star Mission (p. 257). The Baboo Keshub Chunder Sen (p. 276, *Missionary Review*, April, '88).

Read Henry Martyn (*Miss. Review*, Jan., '89). Life of William Carey, published by Board of the Northwest.

E. M. R.

A GRACE THAT NEEDS REVIVING.

AMONG all the helpful words in the Home Department of our magazine, I do not remember ever reading anything on the subject of entertaining our annual meetings. Doubtless, officers at headquarters feel a delicacy about urging it, as it ought to be a voluntary matter. Last year's experience, when one of the quintette boarded out for lack of invitation and another received none till after adjournment, leads me to ask a little space in which to consider this no doubt generally welcome subject.

It is too late to talk about it when the meetings are in session. Delegates do not feel willing to assume the responsibility without knowing the will of the whole Church at home. We cannot here discuss the value of annual meetings. We must take that for granted. In the first years of our societies, all of them were held at headquarters; but their influence was too good to be circumscribed by the limits of any one city and they became "movable feasts." Then, the question was, "To which place shall we go?" Now it is, "Where *can* we go?" What is the matter?

That much labor is involved and time consumed in correspondence concerning railroad certificates, assigning guests, and all the details of the meeting, none know better than one who has helped in four such meetings. Neither can it be denied that enthusiastic women sitting through the sessions of a missionary convention

become very hungry and must eat. Yes, and eat a good deal. Somebody has much work in cooking the delicious food and sending it to the church and serving it. The joyous spirit of our religion not only quickens our souls, but our social natures, and sitting down with Christian friends, whom, perhaps, we meet nowhere else, and breaking bread with them is a delight and well-spring of joy. The social hour of lunch-time is no mean factor in the enjoyment of the whole. Under the inspiration of such an hour, or absorbing the good prayers and addresses of the session, many a delegate says, "Why can't we have this in our church?" You can, dear friend, if you will. "But our town or city is not large; I fear there will not be places for guests." Did any auxiliary ever really try and fail? Last year the N. W. Board (and no one of the Boards can muster a larger gathering,) met in a town of less than 14,000 inhabitants. Pennsylvania alone has thirteen towns and cities of this size, and every one has one or more auxiliaries in it. So in all the States. Now, if all towns of this size would fall into line and take their turn, how often would the meeting return to the first place? Not till those who bore the heat and burden at the first time are gathered into the Great Assembly, or until their daughters could fill their places.

"But it is so much trouble and upsets our homes, and we don't like to disturb our husbands and sons in their regular habits." There is an old book in which we read, "Use hospitality without grudging," and in counting the Christian graces, "Given to hospitality" is among the first. Shall workers at home be less willing to sacrifice time, ease and personal comfort to advance this cause of missions than those abroad? Shall we be zealous to do that which costs us nothing? Can we refuse to invite the Master and His followers into our homes? Dare we be instrumental in keeping back the blessing which may come through these meetings to our Churches and towns? The entertainment of these feasts has proved a great stimulus to not only missionary zeal but Christian zeal and unified effort in the Master's service. However, the good that may accrue to the serving Church is a low motive compared to the higher one of labor for Christ.

A few weeks ago Dr. Cuyler published some thoughts about "Love-labor for Christ," that are worth repeating. He says there are two kinds of labor; "one is mere *tug* and *toil* and yields no spiritual satisfaction. The other is full of spiritual power and enjoyment; none the less enjoyable because it demands some privations and sacrifices and self-denials."

Let us take this question of entertaining our annual meetings up from the low plane of convenience, and put it where it belongs, a labor of love for Christ. Now is the time, before the meetings, for auxiliaries and individuals to be asking, "Why shall not we have them next year?" Let us here at home lay on this altar of Christian service our time, our strength, and homes. "God works by human agencies," and there are many "Miss Katie's delegates" waiting to come. May there be many Societies in all the Boards who shall this month decide to undertake this particular work for the Master.

One who boarded last year.

"MINT, ANISE AND CUMMIN—

* * * These ought ye to have done."

THE "weightier matters of the law" are supreme in their exactions. Yet we must "give tithes of all," and "mint and rue, and all manner of herbs" are not crossed out by the Saviour's word. They are given their subordinate and proper place, with the significant comment, "These ought ye to have done."

In the sub-divisions of our missionary work there is place for little things, for minute observance of detail, which are necessary to finished excellence.

There will be a "sweet savor" when "all manner of herbs" are brought and blended.

The "weightier matters" of love and interest, intelligence and activity, must first be sacredly observed; but it is no less a duty and delight to keep exact accounts and records, give notices, make complete reports, and observe required dates.

To give a message promptly and accurately, to be known as perfectly responsible when any service is assigned or expected, to keep in mind the little arrangements that insure the movement of a meeting without a jar—all these things are invaluable, though small.

Magazine subscriptions and renewals,

membership fees, and all manner of incidentals must be cared for, demanding tithes of time and thought.

Some one must gather up loose ends to keep them from fraying, some one must be on the alert to smooth the tangles, because of a little inadvertance here and there, a forgotten tithe of attention. How well it would be if each of us tied a knot in her own end!

In all our organizations, and in all our efforts, there are nameless things, like the trifles in household affairs, that are only *conspicuous* when *absent*, which minister to the perfection of the whole when regarded.

How can we know that a delayed reply to a question, an omitted address, an inaccurate statement, a forgotten date, or a neglected rule, will not cause inconvenience which we would not consciously give? "The evil is wrought by want of thought." Let us "think on these things."

What a comfort to know, as we do, that we are as truly, if not as largely, engaged in service in the smaller as in the "weightier matters." It is all the "King's business."

"Perfection lies in trifles, and Perfection is no trifle," and a greater than the poet-painter has said, "He that is faithful in that which is least, is faithful also in much."

Julia H. Johnston.

CURRENT LITERATURE AND MISSIONS.

OUR TRUE POLICY IN INDIA. I. By an Indian Officer. II. By Colonel Maurice. *Edinburgh Review*, January, 1889.

HOME RULE FOR INDIA. Stephen Wheeler. *Macmillan's Magazine*, February, 1889.

THE KOREANS AT HOME. Frank G. Carpenter. *The Cosmopolitan*, February, 1889.

MEXICAN SUPERSTITIONS AND FOLK LORE. Mrs. A. Janvier. *Scribner's Magazine*, March, 1889.

ENGLAND AND GERMANY IN EAST AFRICA. By the Archdeacon of Magila, Usambara. *Fortnightly Review*, February, 1889.

ROMAN CATHOLIC MISSIONS. *London Quarterly Review*, January, 1889.

STORY OF THE MALAGASY BIBLE. Rev. Wm. E. Cousins. *Sunday At Home*, February, 1889.

THE UNIVERSITIES MISSION TO CENTRAL AFRICA. *The Quarterly Review*, London, January, 1889.

SUGGESTION CORNER.

ONE PROGRAMME FOR AUXILIARY MEETING (JUST AS A GUIDE).

Subject—CHINA. Feb. —.

Hymn,	2 minutes
Scripture Lesson,	3 "
Prayer,	4 "
Secretary's Report,	2 "
Treasurer's Report,	2 "
Collection,	2 "
Hymn,	2 "
Our Missions in China—running outline given, *with beautiful new map*,	15 minutes
Rep. from Mrs. Butler's School, Ningpo,	7 "
Hymn,	3 "
Letter from Mr. Corbett,	3 "
Items on China, contributed by five ladies and read by one,	5 minutes
The famine,	1 "
Prayer,	3 "
Doxology,	1 "

The above programme allows (but does not require) the voices of nine different ladies to be separately heard. If the "five ladies" would give their own items, instead of having them read by another, the number taking part might be increased to thirteen.

The sparkle and life of an actual meeting cannot be conveyed by any printed programme, because it depends upon the apt and impromptu comments, remarks, or questions, interspersed by the lady presiding or members present, or both.

Praise-meetings have been heard from. At Mankato, Ill.: "A feast of good things. Offering amounted to $62.45. Over all seemed to rest the sweet presence of the Saviour, and in every heart was the tender consciousness, 'Lord, it is good for us to be here.'"

At Rochester, N. Y.: "It was a bitter cold day, but a good number gathered. Each Society and Band in the Church took part in the exercises, and the offering, $75.00, was larger than last year.

EASTER.

He died!
And with Him perished all that men hold dear;
Hope lay beside Him in the sepulchre;
Love grew stone-cold; and all things true beside,
Died when He died.

He rose!
And with Him Hope arose, and Love and Light;
Men said, 'twas Death, not Christ, died yesternight,
And Truth, and Trust, and all things virtuous,
Rose when He rose.

Robert R. Doherty, in N. Y. Observer.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

President, Mrs. Wm. E. Schenck.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss S. W. DuBois.

Concerning special objects, Miss M. D. Purves; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss L. W. Jordan; with Young People's and Children's Bands, Miss F. U. Nelson.

Candidates will address Mrs. S. C. Perkins.

Treasurer, Mrs. Julia M. Fishburn.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting, first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The Nineteenth Annual Assembly of this Society will be held in Philadelphia, April 24 and 25, in the Walnut Street Church (between 39th and 40th streets), Rev. S. W. Dana, D.D., pastor. According to the by-laws, "one delegate may be sent from each Presbyterial Society, each Auxiliary Society, each young people's Branch or Band." *The names of all delegates should be sent to Miss L. W. Jordan, 1334 Chestnut Street, not later than April 10.* Entertainment will be provided as far as possible in the vicinity of the church, and those wishing this accommodation should write promptly. Delegates not desiring entertainment will please mention that fact in sending their names.

All who come to attend the meetings, whether delegates or not, will be entitled to the reduction in railroad fare of two-thirds off the price of the return ticket. Certificates to that effect will be provided *at the station from which the person starts*, and will be signed at the Assembly, to entitle the holder to the above reduction. This arrangement holds good on all lines running to Philadelphia *except* those between New York and Philadelphia and in Northern New Jersey: excursion tickets only can be had on those roads. The Camden and Atlantic and West Jersey lines, however, make the reduction. In the smaller towns it would be well to notify the ticket agent in advance that such certificates will be needed, that he may provide them.

The regular sessions will begin at 10.30 and 2.30 o'clock both days. The opening service, however, on Wednesday, will be a devotional meeting, at 10 o'clock, in the lecture-room. In that room also, at 2 o'clock, there will be an opportunity to meet the missionaries and other strangers; at 4.30 the Young People's Conference will be held, and at 9 o'clock Thursday morning the Conference for Presbyterial Officers.

Every arrangement is being made to ensure a good and profitable meeting. Come, "in the spirit," prepared to give of your best, as well as to get great gain.

A last reminder this year that our *Treasurer's books close April 20th*, and this only for the tardy ones.

Auxiliaries and Bands desiring a special object should always correspond with our Special Object Secretary. If no object is designated, it is understood that contributions are intended for the general fund. Money sent for objects not authorized by this Society cannot be received and forwarded by its treasurer.

The two Societies of "Do Without" and "What She Could" are merged into one in the little band of Syrian women in Sidon. As the result of this self-denial and labor, they have sent $5.50 to our treasurer for Foreign Missions.

Mrs. J. M. Landis has joined our missionary force in Tokyo. Her home was in Germany previous to her marriage with Mr. Landis, who went to Japan from New Jersey last year.

Mrs. Calderwood leaves her work at Muzaffarnagar, India, with keen regret that more cannot be done at present in that "not inviting field where heathenism and Mohammedanism mean an utter abyss of sin and shame." She goes to take up new duties in Lodiana.

Mrs. Goheen writes from Kolhapur, India:—This is to tell you that we are at home in our comfortable new buildings—the Girls' Home and the School-house. The buildings are of gray dressed stone, the inner walls of the veranda being plastered and whitened; the roofs are flat red tile, and the effect is something pretty and picturesque in the landscape. We look at each other with mutual congratulation, and Mrs. Seiler said to me, "How delightful this is! I never felt more like work. How glad I am that I have this to do!" It is acknowledged that a school of this kind is a most important work, that it must have all the support it needs. But, ah, me! our work grows with us. Here are more girls coming to be taught and trained. This is only the beginning. We cannot but be thankful for the past, we cannot but be hopeful for the future.

The story, *Why Our Society did not Disband*, published last month in this magazine, we now offer as a leaflet. Price 3 cents, or 30 cents per dozen.

New Auxiliaries.

Athens	*Presbytery.*	Beech Grove Ch., Hills, Ohio.
Carlisle	"	Silver Spring, Pa.
"	"	Steelton, Pa.
Cincinnati	"	Clifton Ch., Cincinnati, Ohio.
Dayton	"	Park Ch., Dayton, Ohio.
Erie	"	Atlantic, Pa.
Huntingdon	"	Snow Shoe, Pa.

New Bands.

California, Etiwanda, Pioneer.
Ohio, Jerusalem, Children's.
Penn. Bethlehem, Wide Awake.
" Frankford, Hermon Church.
" Philadelphia, Columbia Ave. Ch., I. H. S.
" " Mantua Ch., King's Messengers, Senior Division.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S.-E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in Africa and Syria, Miss ANNIE GILES; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY; China and Japan, Mrs. L. V. ANGLE.

Correspondence with Auxiliaries, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT; special objects, Mrs. N. W. CAMPBELL; organization and routes of visitors, Mrs. GEO. BANCROFT; candidates, Mrs. H. T. HELM; young people's societies, Mrs. H. H. FORSYTH.

Treasurer, Mrs. C. B. FARWELL.

Meetings every Friday at 10 A. M. Visitors welcome.

THE end of our financial year is approaching. Were it not that we have recently received a legacy we should be obliged to report a large deficiency in our treasury. We ought not to rely upon these occasional gifts to sustain our receipts. The example of these sainted ones who thus extend their lives should stimulate us to increased effort, and thus only can we have real cause for rejoicing. Giving in this cause is unlike any other benevolence. When our gifts for one year have been made and the estimates have been based upon them; when, encouraged by them, our missionaries are sent out, certainly an implied pledge is given that these gifts will be continued. There are no discharges in this war for those who go or for those who remain at home. Said Andrew Fuller, the first great missionary Secretary: "We saw that there was a gold mine in India, almost as deep as the center of the earth. Who would venture to explore it? 'I will go down,' said Carey, 'but remember you must hold the ropes.' This we solemnly engaged to do, nor while we live will we desert him."

What a burden would at once be lifted from our own toiling secretaries, if individuals and individual societies really felt a responsibility that there be no falling off in the aggregate of gifts of individual societies! It is this individual responsibility that we especially desire to press home at this time. Have you done all that you can? The work is so evidently blessed of God, the encouragements on every hand are so great! Let us not falter now. By only a little effort all along the line we shall make up the deficiency and a steady advance. This is the time of the year which has been selected by most of our societies for the annual praise meeting. This has always seemed to me a most happy thought. An opportunity is thus given us to express our gratitude as American women for the high privileges which exalt us over all the women of the world. Have we not at this time special cause for gratitude? Our country is enjoying unexampled prosperity; we have just installed into his high office a Christian President. Let us come up to this meeting with fervent thanksgiving on our lips and in our hearts, with gifts in our hands, consecrating anew ourselves and all that we possess to Him who has done all for us.

As announced last month, the Annual Meeting of the Board of the Northwest will convene this year at Fort Wayne, Indiana, beginning on Tuesday evening, April 23, and continuing through Wednesday and Thursday, with three sessions each day. No pains have been spared to make the programme one of unusual interest. We shall have several missionaries to give us interesting accounts of their successful efforts, several of whom will appear in the costumes of the native women of the countries they represent. New voices will be heard. Altogether, we predict a meeting which no one can afford to miss. Extensive preparations are made at Fort Wayne for the accommodation of several hundreds of guests, and we hope for a full attendance.

Rates of travel will be announced both in *The Interior* and in the *Herald and Presbyter*.

NEW AUXILIARIES.

Chicago Presbytery, South Chicago Coral Workers.
Iowa Presby., Keokuk, Westminster Ch. S. S., Light Bearers.
Vincennes Presbytery, Terre Haute, Centre Ch., Hawley, Y. L. S.
Vincennes Presbytery, Vincennes, Indiana, Ch.

Women's Board of For. Miss. of the Presbyterian Church.

NO. 53 FIFTH AVENUE, NEW YORK CITY.

President, Mrs. HENRY N. BEERS.

The regular prayer-meeting is held the first Wednesday of every month, at 10.30 A.M., lasting an hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and reading missionary letters, commencing at the same hour.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Avenue, N. Y. City.

THE Nineteenth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in the First Presbyterian Church, Utica, N. Y., on Wednesday and Thursday, April 10 and 11. The officers of the Presbyterial Societies, and one representative from each auxiliary (the Women's Societies, the Young Ladies' Societies and Bands), will be provided with places of entertainment. These will please send their names and addresses as soon as possible to their Presbyterial Secretaries, who will forward them to Mrs. C. E. Shaver, 46 Lansing Street, Utica.

Others wishing to attend will be furnished with addresses of hotels and boarding-houses, by applying in like manner to Mrs. Shaver.

MISS ADELINE HUNTER, of Alberton, Prince Edward Island, has been appointed as a foreign missionary, and will sail during the summer to join her friends and fellow-countrywomen, the Misses Montgomery, at Hamadan. We rejoice especially over our Canadian Persian annexation.

NEWS has come of the death of Mrs. H. L. Warner, of Waterloo, N. Y., a firm friend and a vice-president of our Board from almost the beginning of its existence. Although for many years an invalid, and for a long time confined to her room, her interest in missions never flagged, and she exerted herself to her utmost to extend the work not only in the society to which she belonged, but wherever her influence could make itself felt.

JUST a word about legacies. Should any of the friends of our Board plan to remember our treasury in their wills—as we hope many will do, though we would rather have their gifts in their lifetime — will they not be careful to give the corporate name of our Board? It saves awkwardness and delay in carrying out their wishes.

FOUR new leaflets will soon be added to our list: "Do Foreign Missions Pay;" "Why Our Society Did Not Disband," reprinted from March WOMAN'S WORK; "The Influence of the Cross," being directions for a Band exercise as given by the Society of the Lafayette Avenue Church, Brooklyn; and "What Saith the Scripture." This last is a wonderful collection of Scripture texts bearing upon missions, grouped into Commands, Promises, etc. It is the outgrowth of the lessons given on Sunday afternoon by a mother to her children. and was compiled by one of them, a boy of eleven. We commend its use warmly as a Scripture reading for our coming meetings.

OF the nineteen graduates of Graham Seminary, Tokyo, one is dead, seven married to Christian husbands, four are teaching in Graham Seminary, one in Hawaii, two are still studying, and the others teaching in different parts of the empire. Twelve pupils have been baptized during the year. The school celebrated its fifteenth anniversary January 12. The Bible Institute, under care of Miss Youngman, held its fifth anniversary at the same time.

MISS BESSIE BABBITT has reached Allahabad, where she is for the present with Mrs. John Newton.

MISS HAMMOND writes from Guatemala, January 24, that more testimonies have come to her of the high esteem in which their school is held during the last few weeks than during the previous years of its existence. She longs for the accommodations for boarders.

MISS LA GRANGE writes from Tripoli, Syria, February 5: The school has twenty-four boarders, two of them brides elect, and one boy.

NEW AUXILIARIES.

Hudson Presbytery, Middletown, 2d Church, Helping Hand.
New York City Presbytery, West Fifty-first St. Church, Band.
Niagara Presbytery, Knowlesville, 1st Church, Mission Circle.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

President, Mrs. H. B. NASON.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss ANGIE C. WING, Glens Falls, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. MCCLURE, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. EDDY, Glenwood, Troy, N. Y.

THE Annual Meeting will be held in the Fourth Church, Albany, N. Y., April 17 and 18. The secretaries are requested to see that the names of all delegates are sent to Mrs. Chas. W. Cleveland, 664 Broadway, Albany, not later than April 8. The ladies of the Fourth Church have given us a most cordial invitation, and are desirous of extending their hospitality to a large number of delegates. The Bands, it is hoped, will be fully represented, as the first hour of Thursday afternoon will be devoted to their interests. Addresses will be delivered by Dr. Atterbury, Rev. J. L. Potter, of Teheran, Persia, and Miss Fullerton, one of our missionaries, who was born in India. On Wednesday evening the address of welcome will be delivered by Rev. Dr. Raymond, pastor of the church, and the response for the Society by Rev. Theophilus P. Sawin, of Troy.

WE are expecting a feast of good things, but without God's blessing our coming together will be in vain. It is, therefore, earnestly requested that at all the auxiliary meetings this month the Annual Meeting be remembered in prayer.

A LETTER from Miss Bartlett, of Mexico, dated January 31, has recently been received. It is printed as a leaflet, and copies may be obtained by addressing Mrs. Curtis or Miss Wing, or the District Secretaries.

ONCE more the officers of this Society request the auxiliaries and bands to send in their reports and contributions at the earliest possible moment, to their respective secretaries and treasurers.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

President, Mrs. Jas. H. Brookes.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive Street, for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3944 Bell Avenue.

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A.M. and 4 P.M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

Earnest effort is being made to bring our contributions up to those of last year, and we are gradually gaining, and have strong hope of the amount being as much, if not more. The matter will be decided at Annual Meeting before this reaches the eyes of our readers.

At a recent meeting Mrs. McElwee, wife of one of our St. Louis pastors, brought to our treasurer an offering of $26. Her little child had been gathered closely in the arms of the Good Shepherd and carried to the Heavenly Fold. Its mite-box contained this money, and she wanted it used for missions, consecrated to the Master's service. Surely such gifts must be precious in His sight.

Mrs. Garvin, missionary in Valparaiso, Chili, gave, in a letter, an interesting account of her work, which, though slow, is encouraging. The people become more cleanly, orderly and refined as they accept the gospel as taught by Christ himself.

Miss Geisinger writes from Dehra Doon, India, of the need of additional workers. One new teacher has been sent, but many more are wanted.

Miss Hartwell made an earnest appeal before our Board on February 19. We have her with us for several months to visit societies both in Missouri and Kansas. She speaks with such fervor, and is so filled with the spirit of consecration that she cannot fail to warm and stir indifferent hearts. Will not all workers pray earnestly that her labor among us may be a means of grace to all who hear her?

A member of the Auxiliary of the Fourth Church, St. Louis, writes of the annual thank-offering meeting in February: "We issued an appeal, sent it to every woman in the Church. Result: over a hundred present, delightful feeling prevailed, beautiful talk from Miss Hartwell, and our offering, $176, which fills up our pledge of $500 for the year. Then a social hour following, with ice cream and cake, and everybody saying, 'How very pleasant this all is.' So we thank God and take courage."

New Auxiliaries.

Missouri, St. Louis, North Church, Harvesters.
" Chilicothe, Children's Band.
" King's City, W. M. S.
" Moberly, W. M. S.
Kansas, Colony, W. M. S.
" " Children's Band.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from February 1, 1889.

[PRESBYTERIES IN SMALL CAPITALS.]

Baltimore.—Hagerstown Builders, 40.00
Cleveland.—Cleveland, 2d, Mrs. M. G. Merritt, in mem. Minnie Merritt (for investment), 600.00
Elizabeth.—Springfield, Inf. Sch., 14.00
Erie.—Jamestown, Band, 2.75; Titusville, 25, 27.75
Huntingdon.—Curwensville, Willing Workers, 30.00
Mahoning.—Coitsville, 10; East Palestine, 18.98; North Benton, 13, Y. L. B., 23; Youngstown, 73.72, 138.70
Newark.—Bloomfield, 1st, 127.50; Caldwell, 19.35; Montclair, 100, R. Moffatt, Bd., senior division, 35, Sunbeam Bd., 50; Newark, Bethany, S. S., 30; 3d Ch., Mrs. Dr. Brown, 15; Central Ch., 50; High St., 47.75, Fanny Meeker, Bd, 20; Park, Chapel, S. S., 15. 509.60
New Brunswick.—Princeton, 2d, Band, 45.00
Philadelphia.—Hollond, King's Messengers, 15; 2d Ch., 325.25, Beadle Bd., 100, Morning S. S., 50, Afternoon S. S., 25; Tabernacle Y. L. B., 92; Walnut St. Peking Bd., 19; Wharton St., King's Little Children, 12; Woodland, Band, 7.30, 645.55
Philadelphia, North.—Brideshurg, 12.55; Chestnut Hill S. S., 63; Doylestown, Andrews Bd., 9.47, Willing Workers, 4.15; Germantown, 1st, 125, Junior Eliot Boys, 11.47, S. S., 27.95, Pulaskiville S. S., 20; Germantown, 2d, 98.50; Ch. of the Redeemer, 5; Wakefield, Coral Workers, 15; Jeffersonville, Mrs. F. Whiting, 5; Manayunk, 12; Mt. Airy, 3; Neshaminy, of Warminster, 25; Pottstown, 26.78, Bd. of Faith, 25; Tacony, Memorial, 11.50, 500.37
Pittsburgh and Allegheny Com.—Allegheny, 1st, 65; McClure Ave., 40.20; North, 103.70; Providence, S. S., 26.48; School St., 30; Bethel, 12; Canonsburg, 50, Y. L. S., 8; Emsworth, King's Daughters, 15; Freedom, 5; Hazlewood, 50; Lebanon, Y. P. S., 25; Leetsdale, A Friend, 5; McDonald, 13.80; Mingo, Gleaners for the King, 30; Pittsburgh, 3d, 200, Heart and Hand Bd., 80; E. Liberty, 137.10, Y. L. B., 37.69, Signet Circle, 20, Happer Bd., 5.80; Park Ave., 82, King's Soldiers, 20; Raccoon, 46; Sewickley, 100; Tarentum, 10; Wilkinsburg, 113.50, Concert, 40.65, Earnest Workers, 50, 1,421 92
St. Clairsville.—Crab Apple, 22.40
Legacy.—Estate of Mrs. Mary Augusta Demarest, dec'd, Passaic, N. J., 2,500.00
Miscellaneous.—Baltimore, Md., F. B. R., 30; Jackson, Miss., Ministering Children, 5, Miss Jane Tobdell and Mrs. John Hunter, 5; Jersey Shore, Pa., Mrs. M. A. Gamble, 50; Kingston, Pa., Mrs. Ellen L. Welles, 25; Philadelphia, Dr. Emma C. Richards, refunded, 200, G. W., 6, Mrs. J. F. Dripps, 10; Wharton, Texas, Mrs. Quinan's Children, 2, 333.00

Total for February, 1889, $6,828.29
Total since May 1, 1888, $51,216.93

Mrs. Julia M. Fishburn, *Treas.*,
March 1, 1889. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Feb. 20, 1889.

Bellefontaine.—Bellefontaine, 40; Degraff, 11; Kenton, 14.13, 65.13
Bloomington.—Buckley, 12.50; Bloomington, 1st, 14; 2d, Cheerful Workers, 6; Mackinaw Ch., 13.25, 45.75
Cairo.—Cairo, Y. L. S., 40; Du Quoin, 12.95; Olney, 5; Wabash Ch., 5; Richland Ch., 10, 72.95
Cedar Rapids.—Anamosa, S. S., 3; Cedar Rapids, 1st, 130; Clinton, 29; Vinton S. S., 5.10; Coe College, Y. L. S., 10, 177.10
Central Dakota.—Huron, 4.90; St. Lawrence, Beulah Ch., 4; Woonsocket, 10, 18.90
Chicago.—Chicago, Misc., 88; Mrs. W., 1; Miss H. S.,

50 cts.; 1st, 100, Y. L. S., 300, Willing Workers, 5, Mrs. C. B. Nelson, 5; 2d, 151.65, Mrs. Wm. Blair, 400, S. S. Bd., 43.58; 3d, 350, Boys' Band, 7.50, Y. L. S., 120; 4th, 74, Y. L. S., 31.80; 6th, 35.15, Y. L. S., 18; 8th, S. S. Cl., 20; Ch. of the Covenant, 34.07, Y. P. S., 20; 41st St. Ch., 75; Reunion Ch., 9.75; Chinese S. S., 5; Englewood, 28; Evanston, 16.50, Y. P. S., 10; Highland Park, S. S., 94; Hinsdale, Mrs. Linsley, 1; Lake Forest, 39.10, Y. P. S., 32; Riverside, 43.75; Waukegan, 5, 2,164.35

Detroit.—Detroit, Calvary Ch. Foreign Information Guild, 21.35, Cheerful Givers, 41; Central Ch., S. S., 25; Fort St. Ch., 160; Jefferson Ave. Ch., 10; Ch. of the Covenant, Hastings Band, 45; Westminster Ch., Lyon Band, 40; Holly, S. S., 5; Ypsilanti, 131.50, 478.85

Dubuque.—Jesup, 9.40; Oelwein, 2.50; West Union, 5, 16.90

Fargo.—Lisbon, 5.00

Fort Wayne.—Fort. Wayne, 2d, 7; West Wayne Band, 33.83; Goshen, 20; Kendallville, 15.42; La Grange, 10; Lima, K. R. Williams, 3; Ossian, 25; Warsaw, Y. L. B., 10, 124.25

Freeport.—Argyle, Willow Creek Cb., 100; Belvidere, 14.95; Fountaindale, Middle Creek Ch., 8.06; Polo, Independent Ch., 6.35; Winnebago, Band, 11, 140.36

Indianapolis.—Franklin, 37.50; Indianapolis, 1st, 100; 2d, Y. L. S., 3, King's Daughters, 1; Tabernacle Ch., 25, 166 50

Iowa.—Burlington, 5; Mt. Pleasant, Band, 5; Mediapolis, 7; New London, 6.50; Ottumwa, Band, 8.70; Winfield, 11.55, 43.75

Kalamazoo.—Buchanan, 4.10; Paw Paw, S. S., 10; Sturgis, 10; Schoolcraft, 12.42, 36.52

Lake Superior.—Iron Mountain, S. S., 1.00

Lima.—Delphos, 34.35

Logansport.—Logansport, Sunbeam Circle, 18.00

Madison.—Janesville, Y. L. S., 34.86; Mineral Point, 3; Madison, Th. off., 75, Mary Campbell Band, 12.50, 125.36

Mattoon.—Neoga, 11.50; Tuscola, 23.45, 34.95

Milwaukee.—Milwaukee, Immanuel Ch., 30, Pr. off., 70; Calvary Ch., 70, 170.00

Monroe.—Adrian, Wide Awake Band, 10; Monroe, 10; Tecumseh, Y. L. S., 50, 70.00

New Albany.—Hanover, Miss S. E. B., 100.00

Pueblo.—Puehlo, Mrs. Jobn Cameron, 10.00

Rock River.—Aledo, 25, Centre Ch., 5; Edgington, S. S., 25; Princeton, 86.68; Viola, 2.50, 144.18

Saginaw.—E. Saginaw, Washington Ave. Ch., 9; Lapeer, S. S., 50; Saginaw, 275, 334.00

St. Paul.—Macalester, Golden Rule Band, 10; S. Minneapolis, Bloomington Ave. Ch., 43; Minneapolis, 5th, 6 87; Westminster Ch., 76.80; St. Paul, Central Ch., S. S., 50; Boys' Band, 25; Dayton Ave. Ch., 66.65, S. S., 87.25, 365.57

Schuyler.—Sciota, Mrs. Jane M. Painter, 21, Friend, 50 cts., 21.50

Springfield.—Jacksonville, Portuguese, Earnest Workers, 10; State St. Ch., 28.05, Y. L. S., 24.30, S. S., 19.27; Westminster Ch., 24.12; Lincoln, 7.35; N. Sangamon Ch., 20; Petersburg, 5.20; Pleasant Plains, 18.25; Springfield, 1st, 52; 2d, 21.50, S. S., 50; 3d, 16.74, 296.78

Vincennes.—Mt. Vernon, 6; Terre Haute, Central Ch., Hawley Y. L. S., 15; Vincennes, Indiana Ch., 5, 26.00

Winona.—Alhert Lea, Young Ladies of Albert Lea College, 32.62; Chatfield, 30.50, 63.12

Miscellaneous.—Mr. and Mrs. Robert M. Rhea, Knoxville, Tenn., 10; Mrs. R. H. Morford, Deer Wood, Minn., 2; Sale of Quilt, 10; Jennie T. Ford, Denver, Interior Suh., 1, 23.00

Total for month,	$5,394.12
Previously acknowledged,	$35.915 34
Total from April 20, 1888, to Feb. 20, 1889,	$41,309.46

Mrs. C. B. Farwell, *Treas.*,
Chicago, Feb. 20, 1889. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, for February, 1889.

Binghamton.—Binghamton, 1st., 87.50; Nortb, 25; McGrawville, P. off., 5; Owego, 100, 217.50

Boston, Mass.—Londonderry, N. H., 3; Lowell, 20; Newhuryport, 20; South Boston, 10; South Framingham, 1.42; South Quincy, P. off., 15.25, 69.67

Brooklyn.—Classon Ave., 58.33; Duryea, S. S., 50; 1st, 82.54; Greene Ave., 5.25; Hopkins St. S. S., 5.84; Lafayette Ave., 60, Cuyler Bd., 25, The Misses Roundey, 44.40; Memorial, 86.91; Prospect Heights, 6.33; 2d, 105.61; Tabernacle, 19.28; Throop Ave., 14.71, Boys' Bd. No. 2, 1.75, Little Workers, 17.50; Westminster, 13.36; Stapleton, S. I., 1st., "Orange Buds," 4.72, 601.53

Buffalo —Buffalo, Bethany, 14.25; Calvary, 19.40; Central, 50; East, "Young Helpers," 5; Lafayette St., Heacock Bd., 50; North, 12.65; Dunkirk, 1st, Y. P. S. C. E., 30; Gowanda, 3; Portville, Whatsoever Bd., 7; Westfield, 15, 206.30

Cayuga.—Auhurn, Calvary, 13.20; Central, King's Daughters, 5; 1st, S. S., 25; Westminster, Girls' Miss. Soc., 5; Ithaca, "Do What We Can" Bd., 30; Owasco, 24.50; Weedsport, 25, Memorial Bd., 10; Friends in Cayuga Co., 8, 145.70

Ebenezer, Ky.—Lexington, 2d, Y. L. M. S., 25; Sharpsburg, 5; Williamstown, Nicholas Bd., 30, 60.00

Geneva.—Canandaigua, Persia Bd. 25; Geneva, 1st, Gleaners Bd., 13; Naples, 13.77, S. S. 13.28, Miss. Bd., 3.90; Ovid, 30; Seneca Falls, 25; West Fayette, 10, 133.95

Louisville, Ky.—Louisville, Warren Memorial, 100.00

Lyons.—Clyde, 32, S. S. Miss. Soc. 22; Palmyra, Little Gleaners, 20.44; Red Creek, 10.38, 84.82

Morris and Orange, N. J.—Morristown, 1st, Miss. C. E. Dana, 400.00

Nassau.—Bellmore, P. off., 5.50; Huntington, 2d, 25; Jamaica, 5, P. off., 44.35; Newtown, 5.84, 85.69

New York.—Brick, 56, Branch, S. S., 245; Central, S. S., 55; Fifth Ave., 500, S. S., 1 class, 16.25; Fourth, S. S., Christmas off., 50; Fourth Ave., 125, Miss. Bd., 42; Harlem, 150; Madison Ave., 255; Madison Sq., 48; Scotch, 16, A Friend, 25; West, 150; Westminster, 30, 1,763.25

Rochester.—Avon, Central, Y. P. S., 5, Diligence Bd., 7.55, Little Givers, 1.45; Mt. Morris, Cyprus Bd., 35; Rochester, Brick, 300; Central, 50, "Jenny Lush Bd.," 30, "Do What You Can Bd.," 25; Third, P. off., 38.33, S. S., 34.25; Sparta, 1st, 30; 2d, 22, 578.58

Syracuse.—Baldwinsville, 17; Fayetteville, 12; Oswego, mite hox, 65 cts.; Syracuse, Park "Seed Sowers," 10 50. 40.15

Westchester.—Peekskill, Helping Hand Bd., 58; Pelham Manor, 30; Sing Sing, 36; Stamford, Ct., 200; Thompsonville, Ct., 35, 359.00

Miscellaneous.—Hamadan, Persia, Faith Huhbard School Miss. Soc., 8.40, Miss. Bd., 7.70; Boys' Prayer-meeting Collection, 1.40; Leaflets, 37.41; Oxford, O., Dr. Alex. Guy, 488, 542.91

Total,	$5,389.05
Total receipts from April 1st, 1888,	$32,358.76

BOXES SENT.

To Mrs. Joseph Warren, Gwalior, India, from the Katonab, N. Y., Sunday-school. To Miss Bahhitt, Lodiana, India, from the Y. W. C. A., Schenectady. To Miss Montgomery, Hamadan, Persia, from Miss Williams, Ithaca. To Tahriz, Persia, an organ, from the Junior Forces of the Brick Church, New York City. To Miss C. O. Van Duzee, Salmas, Persia, from the Seekers for Pearls, Park Church, New York City.

Mrs. C. P. Hartt, *Treas.*,
53 Fifth Ave., N. Y. City.

Mrs. J. A. Welch, *Asst. Treas.*,
39 West 17th St., N. Y. City.

Receipts for Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, from January 20, 1889.

Emporia.—Winfield, 1st Ch., Acorn Soc., 25.00

Highland.—Troy, 5.00

Kansas City.—Kansas City, 2d, Primary S. S. Cl., 60; Olive Branch, 5.20, 65.20

Neosho.—Chanute Y. L. S., 2.50; Cherryvale Ch., 4.30, W. M. S., 7; Pittshurgh, 7, 20.80

North Texas.—Denison, 1st, 1.90, S. S., 3.30, Birthday off., 30 cts., 5.50

Ozark.—N. Springfield, 2d, 30.00

St. Louis.—Bay, Bethel Ch., 15; Ferguson, 8.92; St. Louis, Carondelet, 3.22, Helping Hands, 10; Glasgow Ave. Bd., 23.20; Wash. and Compt. Ave., 20; Y. L. S., 50; 1st Ch., Th. off., 36.35; 2d Ch., S. S., 100; Wall Builders, 50, Mrs. J. W. Allen, 5; Unknown, 1.50; Webster Groves, 7.55, 330.74

Topeka.—Leavenworth, Y. L. S., 50; Auhurn, 5; Junct. City, 11.75; Topeka, 1st, 20; N. Topeka, Willing Workers, 10, 96.75

Total for month,	$578.99
Previously reported,	$2,959.13
Total receipts for For. Fund since April 1st, 1888,	$3,538 12

Mrs. Daniel Kuhn, *Treas.*,
Feb. 20, 1889. 1608 Chouteau Ave., St. Louis.

INFORMATION CONSERVATION, INC.